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Journals

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JOURNALS
OF THE
GENERAL CONVENTIONS
OF THE
Protestant Episcopal Church,
IN THE
UNITED STATES OF AMERICA;
FROM THE YEAR 1784, TO THE YEAR 1814, INCLUSIVE.
ALSO,
FIRST APPENDIX,
CONTAINING
THE CONSTITUTION AND CANONS.
AND
SECOND APPENDIX,
CONTAINING
THREE PASTORAL LETTERS.

PHILADELPHIA:

PRINTED AND PUBLISHED BY JOHN BIOREN,

NO. 88, CHESNUT STREET.

1817.



BIBLIOTHECA

REGIA

MONACENSIS

PREFACE.

IN the ensuing volume, there are contained all the Journals of the General Conventions of "The Protestant Episcopal Church in the United States of America," from the beginning of its organization to the present time: including a space of thirty years.

The increasing difficulty of possessing sets of these documents, induced the House of Bishops, at the General Convention held in the month of April, 1814, with the approbation of the House of Clerical and Lay Deputies, to authorize the present publication by the Subscriber; as may be seen on their Journal, page 294 of this volume. Reference to former transactions being occasionally necessary, not only to account for existing regulations, but for the explaining of them; it must be perceived, that there was great occasion for the measure adopted. It may be considered as expedient, were no other object in view, than the preparing of materials which may in future interest the curiosity of the Members of this Church.

As the first of the Journals refers to certain proposals, issued by sundry Clergymen and Laymen, assembled in the City of New York, in the month of October of the preceding year; and as the Journal states those Proposals to have been acted on, without a repetition of their contents; the Subscriber finds himself called on to give the following narrative.

In pursuance of preceding correspondence, there assembled some of the Clergy of New York, of New Jersey, and of Pennsylvania, in the city of New Brunswick, New Jersey, in May, 1784: And there being a few respectable Lay Members of the Church attending on public business in the same city, their presence was desired. The immediate object of the meeting, was the revival of a charitable corporation, which had existed before the Revolution; clothed with corporate powers, under the government of each of the said three Provinces. The opportunity was improved by the Clergy from Pennsylvania, of communicating certain measures recently adopted in that State, tending to the organizing of the Church throughout the union. The result was, the inviting of a more general meeting in the ensuing October, at the city of New York: that being the time and place, wherein, according to the charter of the above mentioned corporation, their next meeting should be held. It was accordingly held, for the revival of the corporation: And there appeared Deputies, not only from the said three States,

PREFACE.

but also from others ; with the view of consulting on the existing exigency of the Church. The greater number of these Deputies, were not vested with powers for the binding of their constituents : And therefore, although they called themselves a Convention, in the lax sense in which the word had been before used, yet they were not an organized body. They did not consider themselves as such: And their only act, was the issuing of a recommendation to the Churches in the several states, to unite under a few articles to be considered as fundamental. These are the articles referred to, but not printed in the first Journal ; and therefore are now inserted, in a Note to this Preface.*

WM. WHITE,

Bishop of the Protestant Episcopal Church, in the
Commonwealth of Pennsylvania.

* The Articles referred to are as follow :

1. That there shall be a general convention of the Episcopal Church in the United States of America.
2. That the Episcopal Church in each state, send deputies to the convention, consisting of clergy and laity.
3. That associated congregations, in two or more states, may send deputies jointly.
4. That the said church shall maintain the doctrines of the Gospel, as now held by the Church of England ; and shall adhere to the liturgy of the said church, as far as shall be consistent with the American revolution, and the constitutions of the respective states.
5. That in every state, where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the convention ex officio.
6. That the clergy and laity, assembled in convention, shall deliberate in one body, but shall vote separately : And the concurrence of both shall be necessary to give validity to every measure.
7. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the feast of St. Michael next ; to which it is hoped and earnestly desired, that the Episcopal Churches in the respective states will send their clerical and lay deputies ; duly instructed and authorized to proceed on the necessary business, herein proposed for their deliberation.

JOURNAL

OF A

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

**NEW YORK,
NEW JERSEY,
PENNSYLVANIA,
DELAWARE,**

**MARYLAND,
VIRGINIA,
AND
SOUTH CAROLINA.**

HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,

FROM

September 27th to October 7th, 1785.

B

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HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA

FROM

September 27th to October 7th, 1785.

From the State of Delaware.

The Rev. Charles H. Whitson, Rector of Emmanuel Church,
New Castle.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Samuel Provost, A. M. Rector of Trinity Church,
New York.

The Hon. James Duane, Esquire.

From the State of New Jersey.

The Rev. Abraham Beach, A. M. Rector of Christ Church,
New Brunswick.

The Rev. Uzall Ogden, Rector of Christ Church, Sussex.

Patrick Dennis, Esquire.

From the State of Pennsylvania.

The Rev. William White, D. D. Rector of Christ Church
and St. Peter's, Philadelphia.

The Rev. Samuel Magaw, D. D. Rector of St. Paul's Church,
Philadelphia.

The Rev. Robert Blackwell, A. M. Assistant Minister of
Christ Church and St. Peter's, Philadelphia.

The Rev. Joseph Hutchins, A. M. Rector of St. James's
Church, Lancaster.

The Rev. John Campbell, A. M. Rector of York and Hunt-
ingdon.

Richard Peters, Esquire.

Jasper Yates, Esquire.

Stephen Chambers, Esquire.

Samuel Powell, Esquire.

Thomas Hartley, Esquire.

Edward Shippen, Esquire.

John Clark, Esquire.

William Atlee, Esquire.

Mr. Andrew Doz.

Mr. Edward Duffield.

Mr. Joseph Swift.

Mr. Nicholas Jones.

Mr. John Wood.

From the State of Delaware.

**The Rev. Charles H. Wharton, Rector of Emanuel Church,
New Castle.**
The Hon. Thomas Duff, Esquire.
James Sykes, Esquire.
Mr. John Reece.
Mr. Joseph Tatlow.
Mr. Alexander Reynolds.
Mr. Robert Clay.

From the State of Maryland.

**The Rev. William Smith, D. D. Principal of Washington
College, and Rector of Chester Parish.**
The Rev. Samuel Keene, D. D. Rector of Dorchester Parish.
**The Rev. William West, D. D. Rector of St. Paul's, Balti-
more Town.**
**The Rev. John Andrews, D. D. (late Rector of St. Thomas's,
Baltimore, and now) Principal of the Academy of the
Protestant Episcopal Church, Philadelphia.**
**The Rev. James Jones Wilmer, Rector of St. George's,
Harford County.**
Dr. Thomas Cradock.
Mr. Joseph Couden.

From the State of Virginia.

The Rev. David Griffith, Rector of Fairfax Parish.
John Page, Esquire.

From the State of South Carolina.

**The Rev. Henry Purcell, D. D. Rector of St. Michael's,
Charleston.**
The Hon. Jacob Read, Esquire.
The Hon. Charles Pinckney, Esquire.

JOURNAL, &c.

TUESDAY, 27th of September, 1785.

CLERICAL and **Lay-Deputies** from several of the states assembled; and judging it proper to wait the arrival of the deputies from the other states,

Adjourned until to-morrow at ten o'clock.

WEDNESDAY, 28th of September, 1785.

The Convention met, according to adjournment; and the **Rev. Dr. Keene**, by desire, read prayers.

The **Rev. David Griffith** was unanimously chosen Secretary.

On motion, *Resolved*, That a President be now chosen by ballot, and that each state have one vote; which being done, and the ballots counted, it appeared that the **Rev. William White, D. D.** was unanimously chosen.

Ordered, That the Deputies from the several states produce the testimonials of their appointment; which being done, and the testimonials read,

Resolved, That the testimonials produced from the church in the several states, viz. in New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, are satisfactory.

The Resolutions of a Convention of the Protestant Episcopal Church, held in the city of New York, on the 6th and 7th days of October, 1784, were read.

Ordered, That the same lie on the table.

Adjourned to six o'clock this evening.

WEDNESDAY EVENING, six o'clock.

The Convention met, according to adjournment.

Ordered, That the proceedings of a former Convention at New York be again read; which being done, and the different articles considered,

Resolved, That the first, second, and third articles proposed as fundamental by the said Convention, are approved of.

The fourth article being read, it was, on motion, *Resolved*, That a Committee be appointed, consisting of one Clerical and one Lay-Deputy from the Church in each state, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American revolution and the constitutions of the respective states: And such further alterations in the Liturgy, as it may be adviseable for this Convention to recommend to the consideration of the Church here represented.

Resolved, That the fifth, sixth, and seventh of the aforesaid articles proposed as fundamental are approved of; the sixth article

being first explained and understood, as meaning that the Deputies are to vote according to the states from which they come, and not individually.

Resolved, That a Committee, to be composed as aforesaid, prepare and report a draft of an ecclesiastical constitution for the Protestant Episcopal Church in the United States of America.

A Committee was appointed accordingly; viz. the Rev. Mr. Provost and the Hon. Mr. Duane for New York; the Rev. Mr. Beach and Mr. Dennis for New Jersey; the Rev. Dr. White and Mr. Peters for Pennsylvania; the Rev. Dr. Wharton and Mr. Sykes for Delaware; the Rev. Dr. Smith and Dr. Cradock for Maryland; the Rev. Mr. Griffith and Mr. Page for Virginia; and the Rev. Dr. Purcell and the Hon. Mr. Read for South Carolina.

Resolved, That the preparing the necessary and proposed alterations in the Liturgy be referred to the same Committee.

The Convention adjourned to ten o'clock to-morrow morning.

THURSDAY, 29th of September, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Magaw read prayers.

Resolved, That a person be appointed to assist the Secretary, and to officiate in his stead when he shall be employed in the business of the Committee; and Mr. Clarke was appointed accordingly.

The Rev. Dr. Smith, as Chairman of the Committee for revising and altering the Liturgy, &c. reported, that the Committee had made some progress in the business referred to them, but not having completed the same, desired leave to sit again; which being agreed to,

The Convention adjourned to ten o'clock to-morrow morning.

FRIDAY, 30th of September, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

On motion, *Resolved*, That the Committee for revising and altering the Liturgy, &c. do also prepare and report a plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops and the right Reverend the Bishops of the Church of England, for that purpose.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had made further progress in the business referred to them, but not having finished the same, desired leave to sit again, which was agreed to.

The Convention adjourned to nine o'clock to-morrow morning.

SATURDAY, 1st of October, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Smith read prayers.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had prepared a draft of the alterations to be made in the Liturgy; and that they had also prepared a draft of a general Ecclesiastical Constitution, which he was ready to report.

Ordered, That the same be now received; which being done, and the report read,

Ordered, That the said report lie on the table for the perusal of the members.

The Rev. Dr. Smith, from the same committee, reported, that they have had under consideration the further alterations to be proposed in the Liturgy, and were ready to report in part.

Ordered, That the report be now received and read; which being done,

Ordered, That the report last read lie on the table.

Ordered, That so much of the revised Liturgy as respects the American revolution and the constitutions of the states be again read, and considered by paragraphs; which being done,

Ordered, That the alterations in the Liturgy to be proposed to the church be again read, and considered by paragraphs; which being done in part,

The Convention adjourned to six o'clock this evening.

SATURDAY EVENING, *six o'clock.*

The Convention met, according to adjournment.

Ordered, That the report from the committee be resumed, and the remainder of it read and considered by paragraphs; which being done,

The Convention adjourned to ten o'clock on Monday morning.

MONDAY, 3d of October, 1785.

The Convention met, according to adjournment; and the Rev. Dr. West read prayers.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had made further progress in the business referred to them, and were ready to report.

Ordered, That the report be now received, and that the same be read and considered by paragraphs; which having been done in part,

The Convention adjourned to six o'clock this evening.

MONDAY EVENING, *six o'clock.*

The Convention met, according to adjournment.

Ordered, That the report of the committee for revising, &c. be resumed, which was accordingly done; and the Convention having made further progress therein,

Adjourned to ten o'clock to-morrow morning.

TUESDAY, 4th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Ogden read prayers.

Ordered, That clerks be employed to transcribe, under direction of the chairman of the committee for revising, &c. all the alterations proposed, and other matters agreed on by the Convention.

Ordered, That the draft of an Ecclesiastical Constitution be read and considered by paragraphs, which was done; and the Convention, having made some progress therein,

Adjourned to six o'clock this evening.

TUESDAY EVENING, six o'clock.

The Convention met, pursuant to adjournment.

Ordered, That the consideration of the general Ecclesiastical Constitution be resumed, and that the same be read and considered by paragraphs; which being done, and the blanks filled up, was agreed to, and is as follows, viz.

A General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America.

WHEREAS, in the course of Divine Providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical:

And whereas, at a meeting of Clerical and Lay Deputies of the said Church in sundry of the said states, viz. in the states of Massachusetts, Rhode-Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the city of New York, on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said states represented as aforesaid, and proposed to this Church in the states not represented, that they should send Deputies to a Convention to be held in the city of Philadelphia on the Tuesday before the feast of St. Michael in this present year, in order to unite in a Constitution of Ecclesiastical government, agreeably to certain fundamental principles, expressed in the said recommendation and proposal:

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina:

The said deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline and worship in the said Church, do hereby determine and declare,

1. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia on the third Tuesday in June, in

the year of our Lord 1786, and for ever after once in three years, on the third Tuesday of June, in such place as shall be determined by the Convention ; and special meetings may be held at such other times and in such place as shall be hereafter provided for ; and this Church, in a majority of the states aforesaid, shall be represented before they shall proceed to business ; except that the representation of this Church from two states shall be sufficient to adjourn ; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each state, which shall consist of one or more Deputies, not exceeding four, of each order ; and in all questions, the said Church in each state shall have one vote ; and a majority of suffrages shall be conclusive.

III. In the said Church in every state represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregation.

IV. "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England," shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entituled "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American revolution and the constitutions of the respective states."

V. In every state where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution, he shall be considered as a member of the Convention *ex officio*.

VI. The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the respective Conventions ; and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper jurisdiction ; unless requested to ordain or confirm by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the state to which he belongs, so far as relates to suspension or removal from office ; and the Convention in each state shall institute rules for their conduct, and an equitable mode of trial.

IX. And whereas it is represented to this Convention to be the desire of the Protestant Episcopal Church in these states, that there may be further alterations of the Liturgy than such as are made necessary by the American revolution ; therefore the "Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use

of the Church of England," as altered by an instrument of writing, passed under the authority of this Convention, entituled "Alterations in the Book of Common Prayer, and Administration of the Sacraments and other rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America," shall be used in this Church, when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention.

X. No person shall be ordained or permitted to officiate as a Minister in this Church, until he shall have subscribed the following declaration, "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the Book of Common Prayer, and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in these United States."

XI. This general Ecclesiastical Constitution, when ratified by the Church in the different states, shall be considered as fundamental; and shall be unalterable by the Convention of the Church in any state.

The Hon. Mr. Duane, from the Committee for revising, &c. reported, that they had, according to order, prepared a plan for obtaining the consecration of Bishops, and a draft of an address to the most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England, and were ready to report the same.

Ordered, That the plan and draft now offered be received; which being done, and the same twice read and considered by paragraphs, was ordered to be transcribed.

The Convention then adjourned to ten o'clock to-morrow morning.

WEDNESDAY, 5th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

Ordered, That the transcribed copy of the "Alterations in the Liturgy, to render it consistent with the American revolution and the Constitutions of the respective states," be read and considered by paragraphs; which being done,

Resolved, That the Liturgy shall be used in this Church as accommodated to the revolution, agreeably to the alterations now approved of and ratified by this Convention.*

On motion, *Resolved*, That the fourth of July shall be observed by this Church for ever, as a day of thanksgiving to Almighty

* Neither these nor the other alterations afterwards proposed, are printed in the Journal, as they will appear in the Book of Common Prayer, now in the press.

ty God, for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America.

On motion, *Resolved*, That the first Tuesday in November in every year for ever, shall be observed by this Church as a day of general thanksgiving to Almighty God, for the fruits of the earth, and for all the other blessings of his merciful providence.

Ordered, That a committee be appointed to prepare a form of prayer and thanksgiving for the fourth of July; and a committee was accordingly appointed, viz. the Rev. Dr. Smith, the Rev. Dr. Magaw, the Rev. Dr. Wharton, and the Rev. Mr. Campbell.

Ordered, That the alterations in the Liturgy, to be proposed to this Church, be read and considered by paragraphs; and the Convention made some progress therein.

The Rev. Dr. Smith, from the committee to prepare a form of prayer and thanksgiving for the fourth of July, reported, that they had prepared the same.

Ordered, That it now be received and read.

Ordered, That the said report be read and considered by paragraphs; which being done,

Resolved, That the said form of prayer be used in this Church, on the fourth of July for ever.

Then the Convention adjourned to six o'clock this evening.

WEDNESDAY EVENING, six o'clock.

The Convention met according to adjournment.

Ordered, That the consideration of the proposed alterations in the Liturgy be resumed.

Ordered, That the same be again read and considered by paragraphs; which being done, and the alterations agreed to,

Resolved, That the said alterations be proposed and recommended to the Protestant Episcopal Church, in the states from which there are Deputies to this Convention.

Ordered, That the alterations made in the articles be again read; which being done,

Ordered, That the same be read and considered by paragraphs; which being done, and some time spent thereon,

Resolved, That the Articles, as now altered, be recommended to this Church, to be by them adopted in the next General Convention.

Ordered, That the plan for obtaining Consecration, and the address to the Archbishops and Bishops of the Church of England, be again read; which being done, the same were agreed to, and are as follow:

First. That this Convention address the Archbishops and Bishops of the Church of England, requesting them to confer the Episcopal character on such persons as shall be chosen and recommended to them for that purpose, from the Conventions of this Church in the respective states.

Secondly, That it be recommended to the said Conventions, that they elect persons for this purpose.

Thirdly, That it be further recommended to the different Conventions, at their next respective sessions, to appoint committees with powers to correspond with the English Bishops, for the carrying of these resolutions into effect; and that, until such committees shall be appointed, they be requested to direct any communications which they may be pleased to make on this subject, to the committee, consisting of the Reverend Dr. White, president, the Reverend Dr. Smith, the Reverend Mr. Provost, the Honorable James Duane, esq. and Samuel Powell and Richard Peters, esquires.

Fourthly, That it be further recommended to the different Conventions, that they pay especial attention to the making it appear to their Lordships, that the persons who shall be sent to them for consecration are desired in the character of Bishops, as well by the Laity as by the Clergy of this Church, in the said states respectively; and that they will be received by them in that character on their return.

Fifthly, And in order to assure their Lordships of the legality of the present proposed application, that the Deputies now assembled be desired to make a respectful address to the civil Rulers of the states in which they respectively reside, to certify that the said application is not contrary to the constitutions and laws of the same.

Sixthly, And whereas the Bishops of this Church will not be entitled to any of such temporal honors as are due to the Archbishops and Bishops of the parent Church, in quality of Lords of Parliament; and whereas the reputation and usefulness of our Bishops will considerably depend on their taking no higher titles or stile than will be due to their spiritual employments; that it be recommended to this Church in the states here represented, to provide, that their respective Bishops may be called "The Right Rev. A. B. Bishop of the Protestant Episcopal Church in C. D." and as Bishop may have no other title; and may not use any such stile as is usually descriptive of temporal power and precedence.

To the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England.

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, think it our duty to address your Lordships on a subject deeply interesting; not only to ourselves and those whom we represent, but, as we conceive, to the common cause of christianity.

Our forefathers, when they left the land of their nativity, did not leave the bosom of that Church, over which your Lordships now preside; but, as well from a veneration for Episcopal Go-

vernment, as from an attachment to the admirable services of our Liturgy, continued in willing connection with their Ecclesiastical Superiors in England, and were subjected to many local inconveniencies, rather than break the unity of the Church to which they belonged.

When it pleased the Supreme Ruler of the universe, that this part of the British empire should be free, sovereign and independent, it became the most important concern of the members of our communion to provide for its continuance: And while in accomplishing of this they kept in view that wise and liberal part of the system of the Church of England, which excludes as well the claiming as the acknowledging of such spiritual subjection as may be inconsistent with the civil duties of her children; it was nevertheless their earnest desire and resolution to retain the venerable form of Episcopal Government, handed down to them, as they conceived, from the time of the Apostles: and endeared to them by the remembrance of the holy Bishops of the primitive Church, of the blessed Martyrs who reformed the doctrine and worship of the Church of England, and of the many great and pious Prelates who have adorned that Church in every succeeding age. But however general the desire of compleating the orders of our Ministry, so diffused and unconnected were the members of our communion over this extensive country, that much time and negociation were necessary for the forming a representative body of the greater number of the Episcopalians in these States; and owing to the same causes, it was not until this Convention, that sufficient powers could be procured for the addressing your Lordships on this subject.

The petition which we offer to your Venerable Body, is—that from a tender regard to the religious interests of thousands in this rising empire, professing the same religious principles with the Church of England; you will be pleased to confer the Episcopal character, on such persons as shall be recommended by this Church in the several States here represented: Full satisfaction being given of the sufficiency of the persons recommended, and of its being the intention of the general body of the Episcopalians in the said States respectively, to receive them in the quality of Bishops.

Whether this our request will meet with insurmountable impediments, from the political regulations of the kingdom in which your Lordships fill such distinguished stations, it is not for us to foresee; we have not been ascertained, that any such will exist; and are humbly of opinion, that as citizens of these States, interested in their prosperity, and religiously regarding the allegiance which we owe them, it is to an ecclesiastical source only, we can apply in the present exigency.

It may be of consequence to observe, that in these states there is a separation between the concerns of policy, and those of religion; that accordingly, our civil Rulers cannot officially join in

the present application ; that however we are far from apprehending the opposition or even displeasure of any of those honorable personages ; and finally, that in this business we are justified by the constitutions of the States, which are the foundations and controul of all our laws. On this point, we beg leave to refer to the enclosed extracts from the constitutions of the respective States of which we are citizens, and we flatter ourselves that they must be satisfactory.

Thus, we have stated to your Lordships the nature and the grounds of our application ; which we have thought it most respectful and most suitable to the magnitude of the object, to address to your Lordships for your deliberation, before any person is sent over to carry them into effect. Whatever may be the event, no time will efface the remembrance of the past services of your Lordships and your predecessors. The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high stations, from attending to the interests of this distant branch of the Church under their care. The Bishops of London were our Diocesans : and the uninterrupted although voluntary submission of our congregations, will remain a perpetual proof of their mild and paternal government. All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for propagating the Gospel in foreign parts ; a society to whom, under God, the prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that venerable society ; a tribute of gratitude which we the rather take this opportunity of paying, as while they thought it necessary to withdraw their pecuniary assistance from our Ministers, they have endeared their past favors by a benevolent declaration, that it is far from their thoughts to alienate their affection from their brethren now under another government ; with the pious wish, that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments ; the long succession of former benefits passes in review before us ; we pray that our Church may be a lasting monument of the usefulness of so worthy a body ; and that her sons may never cease to be kindly affectioned to the members of that Church, the Fathers of which have so tenderly watched over her infancy.

For your Lordships in particular, we most sincerely wish and pray, that you may long continue the ornaments of the Church of England, and at last receive the reward of the righteous from the great Shepherd and Bishop of souls.

We are, with all the respect which is due to your exalted and venerable characters and stations,

Your Lordships

Most obedient, and

In Convention,

Most humble Servants,

Christ Church, Philadelphia, October 5th, 1785.

Resolved, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices recommended to this Church; and that the book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations; and that the Committee have the liberty to make verbal and grammatical corrections; but in such manner, as that nothing in form or substance be altered.

The Committee appointed were the Reverend Dr. White, (President) the Reverend Dr. Smith, and the Reverend Dr. Wharton.

Ordered, That the said Committee be authorised to dispose of the copies of the Common Prayer when printed; and that after defraying all expences incurred therein, they remit the nett profits to the Treasurers of the several Corporations and Societies for the relief of the widows and children of deceased Clergymen in the states represented in this Convention; the profits to be equally divided among the said Societies and Corporations.

Resolved, That the same Committee be authorised to publish, with the Book of Common Prayer, such of the reading and singing psalms, and such a Kalendar of proper lessons for the different Sundays and Holy-days throughout the year, as they may think proper.

Resolved, That the same Committee be authorised to publish the Journal of this Convention.

Ordered, That the Journal and all the proceedings of the Convention be lodged in the hands of the President.

On motion, *Resolved,* That the Reverend Dr. Wharton, having preached a sermon last Sunday on the Duties of the Ministerial Office, highly satisfactory to this Convention and the whole audience, be requested to publish the same.

On motion, *Resolved,* That the Reverend Dr. Smith be requested to prepare and preach a sermon suited to the solemn occasion of the present Convention, on Friday next; and that the Service be then read, as proposed for future use.

On motion, *Resolved,* That the thanks of this Convention be given to the President, for his able and diligent discharge of the duties of his office.

On motion, *Resolved,* That the thanks of this Convention be given to the Reverend Dr. Smith, for his exemplary diligence, and the great assistance he has rendered this Convention as Chair-

man of the Committee, in perfecting the important business in which they have been engaged.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Mr. Griffith, for his ability and diligence in the discharge of his duty as Secretary.

Then the members present of the Convention signed all the acts and instruments, and afterwards adjourned, to meet on Friday, ten o'clock, at the Academy of the Protestant Episcopal Church, in order to attend divine service and sermon.

FRIDAY, 7th of October, 1785.

The Convention met, according to adjournment, and attended divine service in Christ-Church; when the Liturgy, as altered, was read by the Reverend Dr. White, and a suitable sermon was preached by the Reverend Dr. Smith; after which the Convention adjourned, to meet this evening at seven o'clock, at the Academy of the Protestant Episcopal Church.

FRIDAY EVENING, seven o'clock.

The Convention met, according to adjournment.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Dr. Smith, for his sermon preached this day before them; and that he be requested to publish the same.

Resolved, That the President be requested to preach at the opening of the next Convention.

The Convention then adjourned.

Signed, by order of the Convention,

WILLIAM WHITE, President.

Attest. **DAVID GRIFFITH, Secretary.**

JOURNAL

OF A

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

NEW YORK,
NEW JERSEY,
PENNSYLVANIA,
DELAWARE,

MARYLAND,
VIRGINIA,
AND
SOUTH CAROLINA.

HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,

FROM

June 20th to the 26th, 1786.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Samuel Provost.
The Rev. Joshua Bloomer.
The Hon. John Jay, Esquire.

From the State of New Jersey.

The Rev. Abraham Beach.
The Rev. William Frazer.
The Hon. David Brearley, Esquire.
James Parker, Esquire.
Matthias Halsted, Esquire.

From the State of Pennsylvania.

The Rev. William White, D. D.
The Rev. Samuel Magaw, D. D.
The Rev. Robert Blackwell.
The Rev. Joseph Pilmore.
The Hon. Francis Hopkinson.
Plunket Fleeson, Esquire.
Samuel Powell, Esquire.

From the State of Delaware.

The Rev. Charles H. Wharton, D. D.
The Rev. Sydenham Thorne.
Robert Clay, Esquire.
Nicholas Ridgeley, Esquire.

From the State of Maryland.

The Rev. William Smith, D. D.
The Rev. William Smith, of Stepney Parish.

From the State of Virginia.

The Rev. David Griffith.
The Hon. Cyrus Griffin, Esquire.

From the State of South Carolina.

The Rev. Robert Smith.
Edward Mitchel, Esquire.
The Hon. John Parker, Esquire.

JOURNAL, &c.

TUESDAY, 20th of June, 1786.

CLERICAL and **Lay** Deputies from several of the states assembled; and judging it proper to wait for a fuller Convention before they entered on business,
Adjourned to ten o'clock to-morrow.

WEDNESDAY, 21st of June, 1786.

The Convention was opened with divine service, read by the **Rev. Dr. Smith** and the **Rev. Mr. Griffith**, and a Sermon on the occasion, by the **Rev. Dr. White**.

Ordered, That the Members present exhibit the testimonials of their respective appointments; which was done accordingly.

Adjourned to nine o'clock to-morrow.

THURSDAY, 22d of June, 1786.

The Convention met, and proceeded to the election of a President and Secretary by ballot; when the **Rev. David Griffith** was duly elected President, and the **Hon. Francis Hopkinson**, Secretary of this Convention.

Motion made by the **Rev. Robert Smith**, and seconded;

That the Clergy present produce their letters of orders, or declare by whom they were ordained.

Whereupon the previous question was moved by the **Rev. Dr. Smith**, and seconded by **Dr. White**, viz.

Whether this question shall now be put?—which being carried in the affirmative,—the main question was then proposed, and determined in the negative.

On motion made and seconded,

Ordered, That the letter from the **Archbishops and Bishops of England** to this Convention be now read, and it was read accordingly, in the words following:

London, February 24, 1786.

To the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America.

THE Archbishop of Canterbury hath received an address, dated in Convention, Christ-Church, Philadelphia, October 5, 1785, from the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, directed to the **Archbishops and Bishops of England**, and requesting them to confer the Episcopal character on such persons as shall be recommended by the Episcopal Church in the several states by them represented.

This brotherly and christian address was communicated to the Archbishop of York, and to the Bishops, with as much dispatch as their separate and distant situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shewn towards their Episcopal brethren in America.

We are now enabled to assure you, that nothing is nearer to our hearts than the wish to promote your spiritual welfare, to be instrumental in procuring for you the complete exercise of our holy religion, and the enjoyment of that Ecclesiastical Constitution, which we believe to be truly apostolical, and for which you express so unreserved a veneration.

We are therefore happy to be informed, that this pious design is not likely to receive any discountenance from the civil powers under which you live; and we desire you to be persuaded, that we, on our parts, will use our best endeavors, which we have good reason to hope will be successful, to acquire a legal capacity of complying with the prayer of your address.

With these sentiments we are disposed to make every allowance which candour can suggest for the difficulties of your situation, but at the same time we cannot help being afraid, that, in the proceedings of your Convention, some alterations may have been adopted or intended, which those difficulties do not seem to justify.

Those alterations are not mentioned in your address, and, as our knowledge of them is no more than what has reached us through private and less certain channels, we hope you will think it just, both to you and to ourselves, if we wait for an explanation.

For while we are anxious to give every proof, not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an Ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.

In the mean time, we heartily commend you to God's holy protection, and are, your affectionate Brethren,

J. Rochester,

R. Worcester,

I. Oxford,

I. Exeter,

Tho. Lincoln,

John Bangor,

I. Lichfield & Coventry,

S. Gloucester,

E. St. David's,

Chr. Bristol,

T. Cantuar,

W. Ebor,

R. London,

W. Chichester,

C. Bath & Wells,

S. St. Asaph,

S. Sarum,

J. Peterborough,

James Ely.

*To the Reverend and Honorable the Clerical and Lay
Deputies of the Protestant Episcopal Church in sun-
dry of the United States of America, Philadelphia.*

Resolved, That this Convention entertain a grateful sense of the christian affection and condescension manifested in this letter: And whereas it appears that the venerable Prelates have heard, through private channels, that the Church here represented have adopted, or intended, such alterations as would be an essential deviation from the Church of England, this Convention trust that they shall be able to give such information to those venerable Prelates, as will satisfy them that no such alterations have been adopted or intended.

Resolved, That a Committee be now appointed, to draft an answer to the letter of the Archbishops and Bishops of England.

Resolved, That the Rev. Dr. Smith, the Rev. Dr. White, the Rev. Dr. Wharton, James Parker and Cyrus Griffin, Esquires, be the Committee for this purpose.

A motion made by the Rev. Mr. Provost, and seconded by the Rev. Mr. Smith, of South Carolina, viz.

That this Convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury.

The previous question was moved by Dr. Smith, seconded by Dr. White, viz.

Shall this question be now put?—and carried in the affirmative.—The main question was then proposed, and determined in the negative, as follows :

New-York, Aye.
 New-Jersey, Aye.
 Pennsylvania, No.
 Delaware, No.
 Maryland, No.
 Virginia, No.
 South-Carolina, Aye.

On motion made by Dr. White, and seconded by Mr. Smith, of South-Carolina.

Resolved unanimously, That it be recommended to this church in the states here represented, not to receive to the pastoral charge, within their respective limits, Clergymen professing canonical subjection to any Bishop, in any state or country, other than those Bishops who may be duly settled in the states represented in this Convention.

Adjourned to ten o'clock to-morrow.

FRIDAY, the 23d of June, 1786.

The Convention met according to adjournment.

On motion made by the Rev. Mr. Smith, of South Carolina, and seconded, it was unanimously

Resolved, That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister within their respective limits, who shall receive ordination from any Bishop residing in America, during

the application now pending to the English Bishops for Episcopal consecration.

The journals of the late Convention and the proposed constitution of the Church were read for the first time.

Previous to a second reading, a memorial from the Convention of the Church in the state of New Jersey was presented, and sundry communications from the conventions in the other states were made, relative to the business of this Convention: Whereupon

Resolved, That the said memorial and communications be referred to the first General Convention which shall assemble with sufficient powers to determine on the same; and that, in the mean time, they be lodged with the Secretary.

The proposed constitution was then taken up for a second reading, and debated by paragraphs.

The Preamble, contained in three clauses or sections, was agreed to without alteration.

Sect. I. Of the Constitution. On motion by the Rev. Mr. Smith, of South Carolina, the triennial meetings of the General Convention was changed from the third Tuesday in June, to the fourth Tuesday in July.

Sect. II. After the words "of each order," insert—*chosen by the Convention of each state.*

Sect. III. Agreed to.

Sect. IV. Agreed to.

Sect. V. From the words—"this general Ecclesiastical Constitution,"—*dele* the word *general*, and insert the same before the word "Convention" in the next line, and the sentence will run thus—*he shall be considered as a member of the General Convention*
EX OFFICIO.

On motion by Dr. White, seconded by Mr. Beach. After the words "ex officio," add—*and a Bishop shall always preside in the General Convention, if any of the Episcopal order be present.*

Sect. VI. *Dele* the words—"by the respective Conventions," and insert—*by the Convention of that state.* After the words—"to ordain or confirm," insert—*or perform any other act of the Episcopal office.*

Sect. VII. Agreed to.

Sect. VIII. On motion by Dr. White, seconded by the Rev. Mr. Beach. After the words—"equitable mode of trial," add these words—*and at every trial of a Bishop, there shall be one or more of the Episcopal order present: and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.*

Nicholas Ridgely Esquire, a Deputy from the state of Delaware, attended, and after producing the testimonials of his appointment, took his seat in Convention.

Adjourned to six o'clock in the evening.

At six o'clock the Convention met.

The Rev. Sydenham Thorne, a Deputy from the state of Delaware, exhibited his credentials, and took his seat in Convention.

The debates on the constitution were renewed and continued.

Sect. IX. Instead of the words—"to be the desire," insert—*to be the general desire.* After the words—"therefore the," *dele* the whole subsequent part of the section, and in place thereof insert as follows:—*Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies, as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church, in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, may be used by this Church, in such of the states as have adopted, or may adopt, the same in their particular Conventions, till further provision is made in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these states.*

Sect. X. *Dele* the whole of this section, and in place thereof insert as follows:

No person shall be ordained until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the minister and a majority of the vestry of the Church where he has last resided: or permitted to officiate as a minister in this Church until he has exhibited his letters of ordination, and subscribed the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

Sect. XI. *Dele* the whole, and in place thereof insert as follows:

This Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the states, assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular state, which hath been represented at the time of said ratification.

From the title of the Constitution *dele* the word—"Ecclesiastical."

The question being then put on the whole of the proposed Constitution, as now amended, the same was unanimously agreed to, as follows:

A General Constitution of the Protestant Episcopal Church in the United States of America.

WHEREAS, in the course of divine providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical:

And whereas, at a meeting of Clerical and Lay Deputies of the said Church in sundry of the said states, viz. in the states of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland, held in the city of New York on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said states represented as aforesaid, and proposed to this Church in the states not represented, that they should send Deputies to a Convention to be held in the city of Philadelphia on the Tuesday before the Feast of St. Michael in the year of our Lord, 1785, in order to unite in a Constitution of Ecclesiastical Government, agreeably to certain fundamental principles, expressed in the said recommendation and proposal :

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina :

The said Deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline, and worship, in the said Church, do hereby determine and declare ;

I. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia on the third Tuesday in June, in the year of our Lord 1786, and for ever after once in three years on the fourth Tuesday of July, in such place as shall be determined by the Convention ; and special meetings may be held at such other times, and in such place, as shall be hereafter provided for ; and this Church, in a majority of the states aforesaid, shall be represented before they shall proceed to business ; except that the representation of this Church from two states shall be sufficient to adjourn ; and in all business of the Convention, freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each state, which shall consist of one or more Deputies, not exceeding four, of each order, chosen by the Convention of each state ; and in all questions, the said Church in each state shall have but one vote ; and a majority of suffrages shall be conclusive.

III. In the said Church in every state represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.

IV. "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England," shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entituled "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to

render the same conformable to the American revolution and the constitutions of the respective states."

V. In every state where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this Ecclesiastical Constitution, he shall be considered as a member of the general Convention *ex officio*; and a Bishop shall always preside in the general Convention, if any of the episcopal order be present.

VI. The Bishop or Bishops in every state, shall be chosen agreeably to such rules as shall be fixed by the Convention of that state: and every Bishop of this Church shall confine the exercise of his episcopal office to his proper jurisdiction; unless requested to ordain or confirm, or perform any other act of the episcopal office, by any church destitute of a Bishop.

VII. A Protestant Episcopal Church, in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the state to which he belongs, so far as relates to suspension or removal from office; and the Convention in each state shall institute rules for their conduct, and an equitable mode of trial. And at every trial of a Bishop, there shall be one or more of the episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

IX. And whereas it is represented to this Convention, to be the general desire of the Protestant Episcopal Church in these states, that there may be further alterations of the Liturgy than such as are made necessary by the American revolution; therefore "The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies, as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina," may be used by the Church in such of the states as have adopted or may adopt the same in their particular Conventions, till further provision is made, in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these states.

X. No person shall be ordained, until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the Minister and a majority of the Vestry of the church where he has last resided; or permitted to officiate as a Minister in this Church until he has exhibited his letters of ordination, and subscribed the following declaration—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to our salvation: And I do solemnly engage to conform

to the doctrines and worship of the Protestant Episcopal Church in these United States."

XI. The Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the states assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular state, which hath been represented at the time of such ratification.

Adjourned to ten o'clock to-morrow.

SATURDAY, 24th of June, 1786.

The Convention met.

The Committee appointed for that purpose, reported an answer to the letter from the Archbishops and Bishops of England.

On motion by Mr. Halsted,

Resolved, That it be recommended to the Conventions of this Church in the several states represented in this Convention, that they authorise and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America.

On motion, *Resolved*, That the thanks of this Convention be given to the Rev. Dr. White, for his sermon at the opening of this Convention; and that he be requested to have the same printed.

Resolved, That the thanks of this Convention be given to his Excellency John Adams, Minister Plenipotentiary of the United States at the court of London; to the Hon. Richard Henry Lee, late President of Congress; to the Hon. John Jay, Secretary for foreign affairs; and to Richard Peters, esq.; for their kind attention to the concerns of this Church: And that the President be desired to transmit the same.

Resolved, That a committee of correspondence be appointed, and the following gentlemen were appointed accordingly. The Rev. Mr. Griffith, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Mr. Provost, Hon. John Jay, Hon. James Duane, Samuel Powell, and Francis Hopkinson, esquires.

Resolved, That the Rev. Dr. White, Dr. Magaw, Mr. Blackwell, and F. Hopkinson, esquire, be a Committee for publishing the Journals of this Convention.

Adjourned, to meet at Christ Church to-morrow afternoon, immediately after divine service.

SUNDAY AFTERNOON, 25th of June, 1786.

The Convention met.

The Hon. Mr. Jay, a Delegate from New York, attended, and took his seat in Convention.

Some objections having been made to the draft of an answer to the letter from the Archbishops and Bishops of England, the same was recommitted.

On motion made and seconded, Mr. Jay and Mr. Hopkinson were added to this Committee.

Adjourned to eleven o'clock to-morrow.

MONDAY, 26th of June, 1786.

The Convention met.

The Committee reported a draft of an answer to the letter from the Archbishops and Bishops of England, which, being read and considered, was agreed to, and is as follows:

*To the Most Reverend and Right Reverend Fathers in God, the
Archbishops and Bishops of the Church of England.*

Most Worthy and Venerable Prelates!

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, have received the friendly and affectionate letter which your Lordships did us the honor to write on the 24th day of February, and for which we request you to accept our sincere and grateful acknowledgments.

It gives us pleasure to be assured, that the success of our application will probably meet with no greater obstacles than what have arisen from doubts respecting the extent of the alterations we have made and proposed; and we are happy to learn, that as no political impediments oppose us here, those which at present exist in England may be removed.

While doubts remain of our continuing to hold the same essential articles of faith and discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request.

We are unanimous and explicit in assuring your Lordships, that we neither have departed nor propose to depart from the doctrines of your Church. We have retained the same discipline and forms of worship, as far as was consistent with our civil constitutions; and we have made no alterations or omissions in the Book of Common Prayer, but such as that consideration prescribed, and such as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate, than to dispute. It is well known, that many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union.

We are anxious to complete our Episcopal system, by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favours for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavour to remove your present hesitation, by sending you our proposed Ecclesiastical Constitution and Book of Common Prayer.

These documents, we trust, will afford a full answer to every question that can arise on the subject. We consider your Lordships letter as very candid and kind; we repose full confidence in the assurances it gives; and that confidence, together with the liberality and catholicism of your venerable body, leads us to flatter ourselves, that you will not disclaim a branch of your Church merely for having been in your Lordships opinion, if that should be the case, pruned rather more closely that its separation made absolutely necessary.

We have only to add, that as our Church in sundry of these states have already proceeded to the election of persons to be sent for consecration, and others may soon proceed to the same, we pray to be favoured with as speedy an answer to this our second address, as in your great goodness you were pleased to give to our former one.

We are,

With great and sincere respect,

Most worthy and venerable Prelates,

Your obedient and

Very humble servants,

In Convention,

Christ Church, Philadelphia, June 26, 1786.

Virginia.

David Griffith, President.

Cyrus Griffin.

New York.

Samuel Provost, Rector of Trinity Church, New York.

Joshua Bloomer, Rector of Jamaica, Long Island.

John Jay.

New Jersey.

Abraham Beach, Rector of Christ Church, New Brunswick.

James Parker.

Matthias Halsted.

Pennsylvania.

William White, D. D. Rector of Christ Church and St. Peter's.

Samuel Magaw, D. D. Vice Provost of the University of Pennsylvania, and Rector of St. Paul's.

Robert Blackwell, Assistant Minister of Christ Church and St. Peters'.

Samuel Powell.

Francis Hopkinson.

Delaware.

Sydenham Thorne, Rector of Christ Church and St. Paul's.

Charles H. Wharton, D. D. Rector of Emanuel Church, New Castle.

Robert Clay.

Nicholas Ridgeley.

Maryland.

William Smith, D. D. Principal of Washington College, and Rector of Chester Parish.

William Smith, Rector of Stepney Parish.

South Carolina.

Robert Smith, Rector of St. Philip's Church, Charleston.

John Parker.

A fair copy of the above being engrossed and compared at the table, the same was signed by the members present, and delivered to the Committee of Correspondence to be forwarded to England.

Resolved, That the Committee of Correspondence be empowered to call a General Convention, whenever a majority of the said Committee shall think it necessary.

It was determined by ballot, that Wilmington, in the state of Delaware, shall be the next place of meeting.

Resolved, That the thanks of this Convention be given to the President for his impartial and diligent discharges of the duties of his office.

Resolved, That the thanks of this Convention be given to Francis Hopkinson, Esquire, for his diligence in the discharge of his duty as Secretary.

Resolved, That the President be requested to open the next Convention with a Sermon.

The Convention adjourned, *Sine Die*.

Signed by order of the Convention,

DAVID GRIFFITH, President.

FRANCIS HOPKINSON, Secretary.

JOURNAL

OF A

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

**NEW YORK,
NEW JERSEY,
PENNSYLVANIA,**

**DELAWARE,
AND
SOUTH CAROLINA.**

HELD AT

WILMINGTON, IN THE STATE OF DELAWARE,

October 10th and 11th, 1786.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Dr. Samuel Provost.
The Hon. James Duane, Esquire.
John Rutherford, Esquire.

From the State of New Jersey.

The Rev. Uzal Ogden.
The Rev. William Frazer.
John Cox, Esquire.
Henry Waddel, Esquire.
Joshua Maddox Wallace, Esquire.

From the State of Pennsylvania.

The Rev. Dr. William White.
The Rev. Dr. Samuel Magaw.
The Rev. Robert Blackwell.
The Hon. Francis Hopkinson, Esquire.
Samuel Powel, Esquire.
Bernard Gilpin, Esquire.

From the State of Delaware.

The Rev. Dr. Charles H. Wharton.
The Rev. Sydenham Thorne.
Isaac Grantham, Esquire.
James Sykes, Esquire.

From the State of South Carolina.

The Rev. Robert Smith.
John Rutledge, jun. Esquire.

The Rev. Dr. William Smith, *from the State of Maryland.*

JOURNAL, &c.

TUESDAY, *October 10th*, 1786.

DR. GRIFFITH, the President, not attending, the Secretary was desired to take the Chair.

A question was then agitated, whether this meeting is to be considered as a new Convention, or an adjournment of that lately held at Philadelphia? and it was unanimously determined, that this shall be considered as an adjourned Convention.

On motion, it was agreed that the Rev. Dr. Magaw be requested to preach the Convention sermon to-morrow, in case Dr. Griffith, who was appointed to that service, should not come in time.

On motion, the letters received, since the last meeting, from the Archbishops of England, with the forms of testimonials, and act of Parliament, enclosed and referred to, be now read, and they were read accordingly, in the words following :

To the Committee of the general Convention at Philadelphia, the Rev. Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, Samuel Powel, and Richard Peters, Esqrs.

Mr. President and Gentlemen,

INFLUENCED by the same sentiments of fraternal regard, expressed by the Archbishops and Bishops in their answer to your address, we desire you to be persuaded, that if we have not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it, has been the uncertainty in which we were left by receiving your address unaccompanied by those communications with regard to your Liturgy, Articles and Ecclesiastical Constitution, without the knowledge of which we could not presume to apply to the Legislature, for such powers as were necessary to the completion of your wishes. The Journal of the Convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it and of your articles, till the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration at a meeting of the Archbishops and fifteen of the Bishops, being all who were then in London and able to attend; and it was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect however was paid to our Liturgy than its own excellence,

and your declared attachment to it, had led us to expect: not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief, that two of the confessions of our Christian Faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the Apostle's Creed, an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the orders of your ministry, and trusting that the communications which we shall make to you, on the subject of these and some other alterations, will have their desired effect, we have, even under these circumstances, prepared a Bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to Parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This Bill will enable the Archbishops and Bishops to give Episcopal Consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions inconsistent with the situation in which the late revolution has placed them; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition toward you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer, will be accepted, and the mode in which it may be given. The anxiety which is shewn by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendence of those offices is committed. At our several ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding years; and that no mode of inquiry may be omitted, publick notice of his offering himself to be ordained is given in the Parish Church where he resides or ministers, and the people are solemnly called upon to declare, if they know any impediment for the which he ought not to be admitted. At the time of ordi-

nation too the same solemn call is made on the congregation then present.

Examination, subscription and testimonials are not indeed repeated at the Consecration of an English Bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced; their sufficiency in learning, the soundness of their Faith, and the purity of their manners, are not matters of notoriety here; means therefore must be found to satisfy the Archbishop who consecrates, and the Bishops who present them, that, in the words of our Church, "They be apt and meet for their learning and godly conversation, "to exercise their ministry duly to the honour of God, and the "edifying of his Church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the Church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any farther satisfaction on this point, than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them will be well aware, how greatly incompetence in this respect must lessen the weight and authority of the Bishop and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the tenth article of your Ecclesiastical Constitution: but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shewn to comply with the prayer of your Address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostle's Creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of your Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even though the use of them should be left discretionary. We should be inexcusable too, if at the time when you are request-

ing the establishment of Bishops in your Church, we did not strongly represent to you that the eighth article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention some alteration will be thought necessary in this article, before this reaches you; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head, which respects purity of manners, the reputation of the church, both in England and America, and the interest of our common christianity is so deeply concerned in it, that we feel it our indispensable duty to provide, on this subject, the most effectual securities. It is presumed, that the same previous public notice of the intention of the person to be consecrated will be given in the church where he resides in America, for the same reasons, and therefore nearly in the same form, with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination, and the characters of those who give them are subject to scrutiny, and, in cases of criminal deceit, to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for episcopal consecration, should bring to us both a testimonial from the general Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those states which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient therefore, that they declare they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made, by the members of the Convention in each state from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of; we trust therefore they will have no objection to the adoption of the form of a testimonial which is annexed and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordinations; we trust we shall receive these testimonials signed by such a ma-

jority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you without reserve at present, intending to give you farther information as soon as we are able; in the mean time we pray God to direct your counsels in this very weighty matter, and are, Mr. President and Gentlemen, Your affectionate Brethren,

J. CANTUAR.
W. EBOR.

Form of a Testimonial for Priest's Orders in England.

To the Right Reverend Father in God ——— by Divine Permission Lord Bishop of ———

WE whose names are here underwritten, testify from our personal knowledge of the life and behaviour of A. B. for the space of three years last past, that he hath during that time, lived piously, soberly, and honestly: Nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Church of England. And moreover we think him a person worthy to be admitted to the sacred order of Priest. In witness whereof we have hereunto set our hands. Dated the ——— day of ——— in the year of our Lord ———.

Testimony from the General Convention.

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath led his life, for the three years last past, piously, soberly and honestly.

Testimony from the Members of the Convention in the State from whence the Person is recommended for Consecration.

WE, whose names are underwritten, fully sensible how important it is, that the sacred Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We

do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop, to the honour of God and the edifying of his Church and to be an wholesome example to the flock of Christ.

Canterbury, July 4th, 1786.

To the Committee of the General Convention, &c. &c.

Gentlemen,

THE enclosed act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter, and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here, that no more than three Bishops should be consecrated for the United States of America; who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive, to what we have written.

I am your humble servant,

J. CANTUAR.

“An Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's dominions.”

WHEREAS by the Laws of this realm no person can be consecrated to the Office of a Bishop, without the King's licence for his election to that office, and the royal mandate under the great seal for his confirmation and consecration; and whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop: And whereas there are divers persons subjects or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the publick worship of Almighty God according to the principles of the Church of England, and who in order to provide a regular succession of ministers for the service of their Church are desirous of having certain of the subjects or citizens of those countries consecrated Bishops, according to the form of consecration in the Church of England: Be it enacted by the King's most excellent Majesty by and with the advice and consent of the Lord's Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same,

that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions, Bishops for the purposes aforesaid, without the King's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided, until the Archbishop of Canterbury or the Archbishop of York, for the time being, shall have first applied for, and obtained his Majesty's licence, by warrant under his royal signet and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated; nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given under the hand and seal of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act."

Resolved, that a Committee be now appointed, to take into consideration, the letters and papers read, and to report thereon.

Resolved, that this Committee, shall consist of a Clerical and Lay Deputy from each State.

Whereupon the following gentlemen were appointed.

New York. The Rev. Dr. Provost, James Duane, Esquire.

New Jersey. The Rev. Uzal Ogden, Henry Waddel, Esquire.

Pennsylvania. The Rev. Dr. White, Samuel Powel, Esquire.

Delaware. The Rev. Sydenham Thorne, Isaac Grantham, Esquire.

South Carolina. The Rev. Robert Smith, John Rutledge, Esquire.

From Maryland. The Rev. Dr. Smith.

The Convention then adjourned, to meet at eight o'clock to-morrow morning.

WEDNESDAY, *October 11th*, 1786.

The Convention met, and after some time adjourned to the Swedes Church, to attend divine service, read by the Rev. Dr. Provost, and a Sermon by the Rev. Dr. Magaw.

After Sermon, returned to the Academy Hall, and entered on business.

It was moved, and seconded, to proceed to the election of a President. The ballots being taken, it appeared that the Rev. Dr. Provost, was unanimously elected President.

A question was then proposed, and seconded, viz. whether this Convention, hath authority to admit as members, persons deriving their appointment, not from a State Convention, but from a particular Parish or Parishes only,

On the question being put, it was determined in the negative.

Another question was then proposed, and seconded, viz. whether this Convention can, consistently with its fundamental articles, admit a State to be represented by a Clerical or Lay Deputy only. Which was also determined in the negative.

The Committee, appointed last evening, to take into consideration the matters contained in the letters from the Archbishops of England, delivered in their report; which after mature deliberation and some amendments, was agreed to and established as an Act of this Corporation, and is in the words, following, viz.

An Act of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, the 11th of October, 1786.

WHEREAS, at a general Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, viz. New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, holden at the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord, 1785, and divers subsequent days, it was agreed and declared, That "the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," should be continued to be used by this Church, as the same was altered by the said Convention, in a certain instrument of writing, passed by their authority, entitled, "Alterations of the Liturgy of the Protestant Episcopal Church, in the United States of America, in order to render the same conformable to the American Revolution and the Constitutions of the respective States;" And it was further agreed and de-

clared, that the **Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church**, according to the use of the Church of England, as altered by an instrument of writing passed under the authority of the aforesaid Convention, entitled, "**Alterations in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America, should be used in this Church, when the same should have been ratified by the Conventions which had respectively sent deputies to the said General Convention;**"—And thereupon the said Convention, anxious to complete their Episcopal System by means of the Church of England, did transcribe and transmit an address to the **Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England**, earnestly entreating that venerable body to confer the Episcopal character on such persons as should be recommended by this Church, in the several states so represented :

And whereas the **Clerical and Lay Deputies** of this Church, have received the most friendly and affectionate letters in answer to the said address, from the said **Archbishops and Bishops**, opening a fair prospect of the success of their said applications ; but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections by them made, against some parts of the **Alterations in the Book of Common Prayer and Rites and Ceremonies of this Church**, last mentioned ; In pursuance whereof, this present General Convention hath been called and is now assembled ; and being sincerely disposed to give every satisfaction to their Lordships, which will be consistent with the union and general content of the Church they represent ; and declaring their steadfast resolution to maintain the same essential **Articles of Faith and discipline** with the Church of England :

Now therefore, the said **Deputies** do hereby determine and declare,

First, That in the **Creed** commonly called the **Apostle's Creed**, these words—"He descended into Hell," shall be and continue a part of that Creed.

Secondly, That the **Nicene Creed** shall also be inserted in the said **Book of Common Prayer**, immediately after the **Apostle's Creed**, prefaced with the **Rubrick** [or this.]

And whereas, In consequence of the objections expressed by their Lordships to the alterations in the **Book of Common Prayer** last mentioned, the Conventions in some of the states, represented in this General Convention, have suspended the ratification and use of the said **Book of Common Prayer**, by reason whereof it will be improper that persons to be consecrated or ordained as **Bishops, Priests or Deacons**, respectively, should subscribe the declaration

contained in the tenth article of the General Ecclesiastical Constitution, without some modification.

Therefore, it is hereby determined and declared,

Thirdly, That the second clause so to be subscribed by a Bishop, Priest or Deacon of this Church, in any of the states which have not already ratified or used the last mentioned Book of Common Prayer, shall be in the words following—"And I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church, according to the use of the Church of England, as the same is altered by the General Convention, in a certain instrument of writing, passed by their authority, entitled, *Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American revolution and the Constitution of the respective States*, until the new Book of Common Prayer, recommended by the General Convention, shall be ratified or used in the state in which I am [Bishop, Priest or Deacon, as the case may be] by the authority of the Convention thereof. And I do further solemnly engage, that when the said new Book of Common Prayer shall be ratified or used by the authority of the Convention in the state for which I am consecrated a Bishop [or ordained a Priest or Deacon] I will conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the last mentioned Book of Common Prayer and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in the United States."

And it is hereby further determined and declared,

That these words in the Preface to the new proposed Book of Common Prayer, viz. "In the Creed commonly called "the Apostle's Creed, one clause is omitted as being of uncertain meaning; and"—together with the note referred to in that place, be, from henceforth, no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further determined and declared,

That the fourth Article of Religion in the new proposed Book of Common Prayer, be altered to render it conformable to the adoption of the Nicene Creed, as follows, "Of the Creeds. There are two creeds, namely, that commonly called the Apostle's Creed and the Nicene Creed, ought to be received and believed, because they" &c. &c.

Done in General Convention, at Wilmington, in state of Delaware, the day and year first aforesaid.

The first question, taken on the report of the Committee whether the words "He descended into Hell," should be retained in the Apostle's Creed.

When the Ayes and Nays being called for, the votes follow,

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New York. Dr. Provost, Aye—Mr. Duane, Aye—Mr. Rutherford, No.—Divided.

New Jersey. Rev. Mr. Ogden, Aye—Rev. Mr. Frazer, Aye—Mr. Wallace, Aye—Mr. Cox, No—Mr. Waddel, Aye.—Aye.

Pennsylvania. Dr. White, Aye—Dr. Magaw, Aye—Mr. Blackwell, Aye—Mr. Hopkinson, No—Mr. Powel, No—Mr. Gilpin, No.—Divided.

Delaware. Dr. Wharton, No—Rev. Mr. Thorne, Aye—Mr. Sykes, Aye—Mr. Grantham, No.—Divided.

South Carolina. Rev. Mr. R. Smith, Aye—Mr. Rutledge, Aye.—Aye.

And so the words are to be restored; there being two Ayes, and no Negative.

On the question, shall the Nicene Creed be restored in the Liturgy? the same was unanimously agreed to.

Adjourned to six o'clock in the evening.

At six o'clock the Convention met.

On the question, shall the Creed commonly called the Athanasian Creed, be admitted in the Liturgy, of the Protestant Episcopal Church in the United States of America?

The Ayes and Nays being taken, were as follows,

New York. Dr. Provost, No—Mr. Duane, No—Mr. Rutherford, No.—Nay.

New Jersey. Rev. Mr. Ogden, No—Rev. Mr. Frazer, No—Mr. Cox, No—Mr. Wallace, Aye—Mr. Waddel, Aye. Divided.

Pennsylvania. Dr. White, No—Dr. Magaw, No—Rev. Mr. Blackwell, No—Mr. Hopkinson, No—Mr. Powel, No—Mr. Gilpin, No.—Nay.

Delaware. Dr. Wharton, No—Rev. Mr. Thorne, Aye—Mr. Sykes, No—Mr. Grantham, No.—Divided.

South Carolina. Rev. Mr. Smith, No—Mr. Rutledge, No.—Nay.

And so, it was determined in the negative.

On the question, shall the eighth article of the Ecclesiastical Constitution, remain as proposed and published, by the late Convention? It was unanimously determined in the affirmative.

Resolved, That in the opinion of this Convention, it is proper for those gentlemen, who shall proceed from any of these States, for England, for the purpose of obtaining Episcopal Consecration; First to subscribe either the form directed in the 10th article of the proposed Ecclesiastical Constitution, or else the form directed in the Act or Instrument now passed by this Convention; and that they respectively lodge their subscriptions with the Secretary, taking from him a Certificate of their having so done.

Resolved, That the Secretary be desired to transmit a copy of the proceedings of this Convention, to the standing Committees of the Protestant Episcopal Church in the States of Maryland and Virginia, with the affectionate hope of this body, that their Breth-

ren of the said States, after duly considering the principles on which these proceedings have been held, will approve and adopt the same.

It was moved and seconded, that a Committee be appointed, to draft a letter from this Convention, to the Archbishops of England, in answer to their late letters.

And the following gentlemen were appointed accordingly : Dr. Smith, Dr. White, and Dr. Wharton.

This Committee retired, and after some time, returned and reported a letter, which after a few amendments was agreed to, as follows :

To the Archbishops of Canterbury and York.

Most worthy and venerable Prelates!

IN pursuance of your Graces' communications to the standing Committee of our Church, received by the June Packet, and the letter of his Grace the Archbishop of Canterbury, of July the fourth, enclosing the Act of Parliament "to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens, of countries out of his Majesty's dominions," a General Convention, now sitting, have the honour of offering their unanimous and hearty thanks, for the continuance of your christian attention to this Church; and particularly for your having so speedily acquired a legal capacity, of complying with the Prayer of our former addresses.

We have taken into our most serious and deliberate consideration, the several matters so affectionately recommended to us in those communications, and whatever could be done towards a compliance with your fatherly wishes and advice, consistently with our local circumstances, and the peace and unity of our Church, hath been agreed to; as, we trust, will appear from the enclosed Act of our Convention, which we have the honour to transmit to you, together with the Journal of our proceedings,

We are with great and sincere respect,

Most worthy and venerable Prelates,

Your obedient and very humble servants,

(By Order)

In general Convention,

Samuel Provost, President.

At Wilmington, in the State of Delaware, October 11th, 1786.

The above letter, being fairly copied, was signed by the President, in behalf of the Convention.

On motion, the States were respectively called upon to know if, in their several Conventions, any person had been elected and recommended for Episcopal consecration; when it appeared, that the Convention of New York had elected and recommended the Rev. Dr. Samuel Provost to that office. The members present,

then proceeded to sign his testimonials, in the form prescribed by the Archbishops of England, for the general Convention.

The Convention of Pennsylvania, had elected and recommended the Rev. Dr. William White, and his testimonials were in like manner signed by the members present.

It appeared also, that the Convention of Virginia had elected and recommended the Rev. Dr. David Griffith, and his testimonials were accordingly signed.

Resolved, that the thanks of this Convention be given to the Rev. Dr. Magaw, for his sermon this forenoon,—to the President, for his impartial and judicious conduct, and to the Secretary, for his attention and services.

Resolved, that the Rev. Dr. Provost, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Dr. Griffith, Hon. John Jay, Hon. James Duane, Hon. Francis Hopkinson, and Samuel Powel, Esquire, be the Committee of Correspondence ; and that they have power to call a general Convention of the Church, to meet at Philadelphia, whenever a majority of the said Committee shall think it necessary.

Resolved, that the Rev. Dr. Provost be requested to preach before the Convention, at their next meeting.

Adjourned, Sine Die.

Signed by order of the Convention,

SAMUEL PROVOST, President.

FRANCIS HOPKINSON, Secretary.

JOURNAL

OF A

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

**NEW YORK,
NEW JERSEY,
PENNSYLVANIA,
DELAWARE,**

**MARYLAND,
VIRGINIA,
AND
SOUTH CAROLINA:**

HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,

FROM

July 28th to August 8th, 1789.

LIST OF THE MEMBERS OF THE CONVENTION.

THE Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and President of the Convention.

From the State of New York.

The Rev. Abraham Beach, D. D.
The Rev. Benjamin Moore, D. D.
Mr. Moses Rogers.

From the State of New Jersey.

The Rev. William Fraser.
The Rev. Uzal Ogden.
The Rev. Henry Waddel.
The Rev. George H. Spieren.
John Cox, Esquire.
Robert Strettel Jones, Esquire.
Samuel Ogden, Esquire.

From the State of Pennsylvania.

The Rev. Samuel Magaw, D. D.
The Rev. Robert Blackwell, D. D.
The Rev. Joseph Pilmore.
The Rev. Joseph G. J. Bend.
The Hon. Francis Hopkinson, Esquire.
Samuel Powel, Esquire.
Dr. Gerardus Clarkson.
Tench Coxe, Esquire.

From the State of Delaware.

The Rev. Joseph Couden.
The Rev. Stephen Sykes.
James Sykes, Esquire.
Thomas Duff, Esquire.
Mr. Philip Reading.

From the State of Maryland.

The Rev. William Smith, D. D.
The Rev. Thomas John Claggett, D. D.
The Rev. Colin Ferguson, D. D.
The Rev. John Bisset.
Richard B. Carmichael, Esquire.
Dr. William Frisby.

From the State of Virginia.

Robert Andrews, Esquire.

From the State of South Carolina.

The Rev. Robert Smith.
William Ward Burrows, Esquire.
William Brisbane, Esquire.

JOURNAL, &c.

TUESDAY, *July 28th*, 1789.

CLERICAL and **Lay Deputies** from several of the states assembled ; and judging it proper to wait the arrival of the **Deputies** from the other states,

Adjourned to nine o'clock to-morrow morning.

WEDNESDAY, *July 29th*, 1789.

The Convention met.

The **Right Rev. Dr. White**, **President**, *ex officio*.

The **Rev. Dr. Claggett** read prayers.

The **Right Rev. Dr. Provost**, who was to have preached on the opening of the Convention, being absent through indisposition, the **Rev. Dr. Smith** preached, agreeably to request made yesterday.

The **Hon. Mr. Hopkinson** was unanimously chosen **Secretary** ; but being indisposed, **Mr. Tench Coxe** was requested to officiate.

Ordered, That the members present produce the testimonials of their respective appointments, which, being produced, were read, and deemed satisfactory.

Mr. Andrews, **Lay Deputy** from **Virginia**, informed the Convention, that the **Rev. Dr. Griffith**, the **Clerical Delegate** from the said state, was in town, but detained by sickness from the Convention.

A certificate of the consecration of the **Right Rev. William White**, **D. D. Bishop** of the **Protestant Episcopal Church** in the state of **Pennsylvania**, and the **Right Rev. Samuel Provost**, **D. D. Bishop** of said church in the state of **New York**, signed by **Robert Jenner**, **Notary Public**, and dated **February 4, 1787**, was produced and read ; also a certificate of the consecration of the **Right Rev. Dr. White**, signed by his Grace, the **Archbishop of Canterbury**, and countersigned by his Grace, the **Archbishop of York**, and the **Right Rev. the Bishops of Bath and Wells** and of **Peterborough**.

Mr. Andrews communicated to the Convention the following extract from the minutes of the Convention of this church in the state of **Virginia**.

In Convention, May 8, 1789.

Resolved, That the **Deputies** appointed to attend the next **General Convention** of the **Protestant Episcopal Church** be desired to notify to the **General Convention**, that the **Rev. Dr. Griffith**, **Bishop elect** of the said church in this state, has relinquished the said appointment, and that no person has been elected in his room.

A copy from the Journal of the Convention of the Protestant Episcopal Church in Virginia, held from May 6, to May 9, 1789, inclusive.

ROBERT ANDREWS, *Secretary of the Protestant Episcopal Convention in Virginia.*

The Rev. Dr. Moore, Mr. Hopkinson, and Mr. Andrews, were appointed a committee to prepare rules of order.

An invitation from the University of Pennsylvania to the Convention, to attend a Commencement, was presented by the Rev. Dr. Magaw, which was unanimously accepted, and the President was requested to signify the same in writing to the Trustees and Faculty.

Adjourned to five o'clock, P. M.

WEDNESDAY, *July 29th*, 1789. P. M.

The Convention met.

Mr. Hopkinson remaining indisposed, the Rev. Mr. Bend was requested to officiate during his indisposition.

Ordered, That the Rev. Dr. Smith, the Rev. Dr. Moore and Mr. Ogden, be a committee, to prepare an address to the President of the United States.

On motion, *Ordered*, That the letters of consecration of the Right Rev. Dr. White, and the Right Rev. Dr. Provost, and the notarial certificate thereof, be recorded.*

Ordered, That the Secretary procure a book for recording the minutes and papers of the General Convention.

Ordered, That the Rev. Dr. Smith, the Rev. Dr. Beach and Mr. Andrews, be a committee, to prepare an address of thanks to the most Reverend the Archbishops of Canterbury and York, for their good offices in procuring the consecration of the American Bishops.

The Deputies from the several states, being called upon to declare their powers, relative to the object of the following resolution of the Protestant Episcopal Church, viz:—*Resolved*, That it be recommended to the Conventions of this church, in the several states represented in this Convention, that they authorise and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our church, to confirm and ratify a general constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America,"—gave information, that they came fully authorised to ratify a Book of Common Prayer, &c. for the use of the church.

Ordered, That the Journal of the last General Convention be read, and that a copy of the Journals of the Convention be procured for each member.

* See Appendix.

Resolved, That the thanks of this Convention be given to the Rev. Dr. Smith for his sermon, and that he be requested to publish the same.

Adjourned to nine o'clock to-morrow morning.

THURSDAY, *July 30th*, 1789.

The Convention met.

The Rev. Dr. Beach read prayers.

The Rev. Mr. Sykes, the Rev. Mr. Couden, James Sykes and Thomas Duff, esquires, Deputies from Delaware, produced the credentials of their appointment, which being read and approved, they took their seats in the Convention.

The aforesaid Deputies were requested to state their powers relative to the ratification of a Book of Common Prayer, &c. which were deemed sufficient.

The Hon. Mr. Hopkinson, a Deputy for Pennsylvania, took his seat in Convention.

The committee appointed to prepare rules for the orderly conduct of the Convention, reported the same, which were adopted.

On motion, *Ordered*, That a committee, consisting of a Deputy from each state, be appointed, to take into consideration the proposed constitution of the Protestant Episcopal Church, and to recommend such alterations, additions and amendments, as they shall think necessary and proper.

The Rev. Dr. Moore, Mr. Jones, the Rev. Dr. Blackwell, Mr. Sykes, the Rev. Dr. Smith, Mr. Andrews, and the Rev. Mr. Smith, were appointed accordingly.

An act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration, was laid before the Convention by the Right Rev. Dr. White, and is as follows :

THE good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles ;

We, Presbyters of said church in the states of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great shepherd and bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his church in the unity of the spirit and the bond of peace ; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offi-

ces, the administration of which belongs to the highest order of the ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these states, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Rev. Edward Bass, a Presbyter of said church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers, by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission, which, by the laws of Christ and the constitution of our church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these states, which will make him a valuable acquisition to the order, and, we trust, a rich blessing to the church.

Done at a meeting of the Presbyters, whose names are underwritten, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

Samuel Parker, Rector of Trinity Church, Boston.

T. Fitch Oliver, Rector of St. Michael's Church, Marblehead.

John Cousens Ogden, Rector of Queen's Chapel, Portsmouth, New Hampshire.

William Montague, Minister of Christ's Church, Boston.

Tillotson Brunson, Assistant Minister of Christ's Church, Boston.

A true copy.

Attest. Samuel Parker.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of said church.

EDWARD BASS, *Chairman*.

A true copy.

Attest. Samuel Parker.

A letter was also read from the **Right Rev. Dr. Seabury**, Bishop of the church in Connecticut, to the **Right Rev. Dr. White**, and one from the same gentleman to the **Rev. Dr. Smith**.

Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the minutes of a former Convention, as intending some doubt of the validity of his consecration,

Resolved unanimously, That it is the opinion of this Convention, that the consecration of the **Right Rev. Dr. Seabury** to the episcopal office is valid.

Mr. Burrows obtained leave of absence for Thursday.

Adjourned to eight o'clock to-morrow morning.

FRIDAY, July 31st, 1789.

The Convention met.

The **Rev. Mr. Smith** read prayers.

Dr. William Frisby produced his credentials, as a Lay Deputy from the state of Maryland, which being approved, he took his seat.

The **Rev. Dr. Ferguson**, a Deputy from Maryland, and **Mr. Philip Reading**, a Deputy from Delaware, took their seats.

The Convention then went in procession to the German Reformed Church, in consequence of the invitation received from the Trustees of the University of Pennsylvania, to attend the commencement.

FRIDAY, half past one. P. M.

The Convention having returned, they proceeded to business.

On motion, *Resolved*, That a committee, consisting of one Deputy from each state, be appointed, to prepare a body of canons for the government of this church; and

The **Rev. Dr. Beach**, the **Rev. Mr. Ogden**, the **Rev. Mr. Pilmore**, the **Rev. Mr. Couden**, the **Rev. Dr. Claggett**, **Mr. Andrews** and **Mr. Brisbane**, were appointed accordingly.

Resolved, That on Monday next this Convention will resolve themselves into a committee of the whole, for the purpose of taking into consideration the proposed Book of Common Prayer and Administration of the Sacraments.

Mr. Duff had leave of absence given him.

Resolved, That the application of the Clergy of Massachusetts and New Hampshire to the **Right Rev. Doctors Seabury**, **Provost** and **White**, be considered to-morrow in a committee of the whole.

Mr. J. Cox and **Mr. Ogden** obtained leave of absence from Saturday evening till Monday.

Adjourned to nine o'clock to-morrow.

SATURDAY, *August 1st*, 1789.

The Convention met.

The Rev. Mr. Ogden read prayers.

The Rev. Dr. Smith, from the committee appointed to take into consideration the proposed constitution of the Protestant Episcopal Church, and to recommend such alterations, additions, or amendments, as they shall think necessary and proper, reported a constitution for the same.

Ordered, That the said constitution be read.

Ordered, That it be read a second time.

Samuel Powel, esquire, a Deputy from Pennsylvania, took his seat in the Convention.

The constitution was then debated by paragraphs.

Resolved, That the 1st, 2d, 4th, 5th, 6th, 7th and 8th articles be adopted, and stand in this order, 1, 2, 3, 4, 5, 6, 7 ;— that they be a rule of conduct for this Convention; and that the remaining articles be postponed for the future consideration of this Convention.

The order for the day being called, the Convention resolved itself into a committee of the whole, on the application of the clergy of Massachusetts and New Hampshire, to the Bishops in the states of Connecticut, New York and Pennsylvania.

The Rev. Mr. Smith was called to the chair.

The committee, having made some progress in their business, rose, and reported progress, and obtained leave to sit again.

Adjourned to Monday morning, nine o'clock.

MONDAY, *August 3d*, 1789.

The Convention met.

The Rev. Mr. Waddel read prayers.

The President having informed the Convention, by message, that the melancholy event of the death of the Rev. Dr. Griffith, which happened at his house this morning, necessarily detained him at home, the Rev. Dr. Smith was chosen President pro tempore.

Ordered, That the Rev. Dr. Moore, the Rev. Mr. Smith, Mr. Andrews and Mr. Tench Coxe be a committee, for settling the manner in which the Convention shall attend the funeral of the Rev. Dr. Griffith.

The committee, after an adjournment of a few minutes, made the following report:

Resolved, That the senior clergyman of the deputation of each state, except Virginia, attend the funeral of the Rev. Dr. Griffith as a pall-bearer, and that the other members of this convention attend as mourners, and that a sermon be preached on the occasion.

Resolved, That the clergy of all denominations within this city be invited to attend the funeral.

This report was agreed to, and the Rev. Dr. Smith was appointed to preach the funeral sermon.

Resolved, That the Right Rev. Dr. White, and Mr. Andrews, Lay Deputy from Virginia, be requested to walk as chief mourners, and direct all other matters relative to this melancholy event. Adjourned to Tuesday, nine o'clock, A. M.

TUESDAY, August 4th, 1789.

The Convention met, and adjourned to the house of their President, to attend the funeral of the Rev. Dr. Griffith.

After the funeral, the Convention assembled, and adjourned to four o'clock, P. M.

TUESDAY, August 4th, P. M.

The Convention met.

On motion, *Resolved unanimously*, That the thanks of this Convention be given to the Rev. Dr. Smith, for his sermon preached at the funeral of the Rev. Dr. Griffith, and that he be requested to furnish the convention with a copy for publication.

The convention resolved itself into a committee of the whole, on the application of the clergy of Massachusetts and New Hampshire.

The committee having spent some time on the business, rose, and reported progress and asked leave to sit again.

Dr. Claggett having been necessarily obliged to leave the convention, the Rev. Mr. Bisset was appointed in his stead, a member of the committee for preparing a set of canons.

The order for Monday being called up, it was, on motion, made the order of the day for Wednesday.

Adjourned to nine o'clock to-morrow morning.

WEDNESDAY, August 5th, 1789.

The convention met.

The Rev. Mr. Spieren read prayers.

The order of the day being called up, it was postponed.

The convention then resolved itself into a committee of the whole, on the application from the clergy of Massachusetts and New Hampshire.

The Rev. Dr. Smith, in order to bring the business before them to a conclusion, offered the following resolves, viz.

"The committee of the whole, having had under their deliberate consideration the application of the clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the convention the following resolves :

1st. *Resolved*, That a complete order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D. Bishop of the Protestant Episcopal church in the state of Pennsylvania ; the Right Rev. Samuel Provost, D. D. Bishop of the said church in the state of New York, and the Right Rev. Samuel Seabury, D. D. Bishop of the said church in the state of Connecticut.

2d. *Resolved*, That the said three Bishops are fully competent to every proper act and duty of the episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the church, according to such rules, canons and institutions, as now are, or hereafter may be duly made and ordained by the Church in that case.

3d. *Resolved*, That in christian charity, as well as of duty, necessity and expediency, the churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister churches in these states ; and, therefore,

4th. *Resolved*, That the Right Rev. Dr. White and the Right Rev. Dr. Provost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the churches in the said states ; but that, before the said Bishops comply with the request aforesaid, it be proposed to the churches in the New England states to meet the churches of these states, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

5th. *Resolved*, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Doctors White and Provost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

These resolves were unanimously agreed to, as the report of the committee.

The committee, having finished the business committed to them, rose, and reported to the Convention the above resolves.

On motion of the Rev. Dr. Smith, seconded by Mr. Andrews, this report was unanimously agreed to.

Ordered, That the different committees appointed by this Convention, which have not yet reported, be called upon to report.

The committee for preparing an address to the Most Reverend the Archbishops of Canterbury and York, informed the Convention that they were not yet ready to make a final report.

The committee for preparing an address to the President of the United States reported, that they had not yet finished the business committed to their care.

Ordered, That Mr. T. Coxe be added to the above committee.

The committee on the canons reported certain canons, which were ordered to be read.

On motion, the Convention resolved themselves into a committee of the whole on the said canons ; the Rev. Mr. Smith in the chair.

The committee, having made some progress in the business

committed to them, rose and reported, and asked leave to sit again to-morrow.

Adjourned to nine o'clock to-morrow morning.

THURSDAY, *August 6th*, 1789.

The Convention met.

The Rev. Mr. Couden read prayers.

On motion, *Resolved*, That the Rev. Dr. Magaw, Mr. Tench Coxe and Mr. Jones, be a committee to assist the Secretary in revising and publishing the minutes of the Convention.

The committee for preparing an address to the President of the United States, presented a draught, which was read, and ordered to lie on the table.

The Convention then resolved themselves into a committee of the whole, on the canons.

The committee, having spent some time on the business, rose, and reported.

On motion, *Resolved*, That the report of the committee lie on the table.

The address to the President of the United States was then read a second time.

It was afterwards read by paragraphs, and ordered to be engrossed, for signing.

Adjourned to nine o'clock to-morrow morning.

FRIDAY, *August 7th*, 1789.

The Convention met.

The Rev. Mr. Frazer read prayers.

The Rev. Dr. Smith laid before the Convention, "Proposals for printing, by subscription, a body of sermons upon the most important branches of practical christianity, together with an address upon the same subject," which here follow.

Philadelphia, August 5, 1789.

To the Right Reverend and Reverend the Clergy, and the worthy and honourable Lay Members of the Protestant Episcopal Church, in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, now assembled in General Convention.

My worthy Friends and Brethren,

THE Sermons and Discourses whereof the Texts and Titles follow, are the result of the Author's labours, as a Preacher of the blessed Gospel, for near forty years past. Sundry of them, which were composed and delivered on special public occasions, have been already printed, and have passed through several editions, in Europe as well as America; but the main body of them were composed and delivered in the character of a Parish Minister, viz. in the years 1764 and 1765, at Christ Church and St. Peter's

in the city of Philadelphia; from thence forward to the year 1780, in the churches of the Oxford mission, in the county of Philadelphia; and from the latter part of the year 1780, to July 1st, 1789, in Chester parish, Kent county, Maryland.

During the foregoing long period of ministerial service, the author hath frequently been solicited to print or to give manuscript copies of many of the Sermons; and hath, as his leisure would allow, so often indulged some of his too partial friends and hearers in the latter way, that copies of sundry Sermons have been multiplied in manuscript, and circulated in a condition not only very incorrect, but wholly without those last improvements and touches, which the best of them stand much in need of, and which the Author had always designed to bestow on some of them, and bequeath them as a legacy to his surviving friends and hearers, if health and opportunity should permit; and if that should not be the case, he had directed those few, together with the whole remainder in the following list, to be suppressed from public view, as hasty and unfinished compositions.

But the late change in the Author's situation, the resignation of his parochial as well as collegiate charge in the state of Maryland, and his return to his former station in the college of Philadelphia (added to the consideration of his advanced age) rendering it probable that he can never again engage in any stated parochial duty; the applications of some of his former friends and hearers have been renewed for the publication of sundry of those Sermons, which had long since been delivered before them, and of which some of them had been supplied with manuscript copies.

In some late conversations with judicious and worthy persons, both of the Clergy and Laity, respecting the present state of our churches and people in America, it hath been further suggested, that the cause of religion and truth might be much promoted by the publication of a sufficient number of sermons, or discourses, digested, as nearly as possible, into a system or body of divinity; comprehending the most useful and important articles of the christian doctrine; treated of in a scriptural and evangelical way; in an easy, affectionate, and correct style; suited to the minds and apprehensions of the young and those of inferior capacity, as well as edifying to those of riper years and more improved understanding; not running out into learned niceties or debates, to disturb common readers or hearers; but avoiding all speculative and controversial subjects, or touching upon them only to improve them, as far as possible, towards the purposes of practical godliness and vital christianity.

Although the author hath not the vanity to imagine that the following Sermons are wholly sufficient to this good design, yet they may lay the foundation of a more perfect work; and he finds, upon an arrangement of them under proper heads, that, in order to form a tolerably complete system, only a few Sermons would be wanting, and those chiefly upon such speculative and

controversial points, as the author hath ever avoided in the pulpit; but which (if thought necessary in a work of this kind) might be selected from some of the ablest and most orthodox divines of our church.

Indeed, it may be said that a complete body of sermons and divinity might be selected or compiled in this way; and attempts of that kind have been made with good effect. But, as every age and country is best pleased with its own forms, compositions and phrases of speech, the author flatters himself, that if it should please God to enable him to finish those sermons in the way he proposes, they will be at least acceptable to those who have desired the publication of any of them. He further trusts, that if his design should meet with that approbation and countenance which he affectionately solicits from the members of the convention, they will be of use to all well disposed christians, and especially to those of the following descriptions, viz.

1. To heads of families, who may think it their duty to devote the evenings of the Lord's day to the instruction of their own households.

2. To pious and well disposed persons (remote from places of public worship, or unprovided with ministers or pastors) who may wish to collect their neighbours and friends to spend some parts of a Sunday in public worship, and in reading sermons and books of devotion.

3. To young clergymen and preachers, who, being ill supplied with books, or a variety of sermons on proper subjects, may be assisted in their earlier compositions by the present work; which, it is proposed to comprise in about four octavo volumes, in the same sized paper and letter as this address; two volumes to be published yearly, at the rate of one dollar per volume, on the delivery of the same to the subscribers.

WILLIAM SMITH.

On motion of Mr. J. Cox,

Resolved unanimously, That the members of this convention, being fully persuaded that the interests of religion and practical godliness may be greatly promoted by the publication of a body of sermons, upon the plan proposed above, and being well satisfied of the author's soundness in the faith, and eminent abilities for such a work, do testify their approbation of the same, and their desire to encourage it, by annexing their names thereto as subscribers. [Here the names are subscribed.]

The convention then took up the report of the committee of the whole upon the canons, which were read, and engrossed.

The said canons were then adopted, and ordered to be signed by the President and Secretary. They are as follow :

I

Canons for the Government of the Protestant Episcopal Church in the United States of America, agreed on and ratified in the General Convention of said church, held in the city of Philadelphia, from the 28th day of July to the 8th day of August, 1789, inclusive.

Canon 1. **IN** this church there shall always be three orders in the ministry, viz. **Bishops, Priests and Deacons.**

Canon 2. Every **Bishop** elect, before his consecration, shall produce to the **Bishops**, to whom he is presented for that holy office, from the **Convention** by whom he is elected a **Bishop**, and from the **General Convention** or a committee of that body, to be appointed to act in their recess, certificates respectively, in the following words, viz.

Testimony from the Members of the Convention in the State, from whence the Person is recommended for Consecration.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a **Bishop** should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that **A. B.** is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a **Bishop**, to the honour of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a **Bishop** should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that **A. B.** is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

Canon 3. Every **Bishop** in this church shall, as often as may be convenient, visit the churches within his diocese or district, for the purposes of examining the state of his church, inspecting

the behaviour of the clergy, and administering the apostolic rite of confirmation.

Canon 4. Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old; and, except on urgent occasion, unless he hath been a Deacon one year. No man shall be consecrated a Bishop of this church, until he shall be thirty years old.

Canon 5. No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister and allow him a reasonable support; or unless he be engaged as a Professor, Tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a Pastor by some one of the vacant churches in that state.

Canon 6. Every candidate for holy orders shall be recommended to the Bishop by a standing committee of the Convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

WE, whose names are here underwritten, testify, That A. B. for the space of three years last past, hath lived piously, soberly and honestly: nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. And moreover we think him a person worthy to be admitted to the sacred order of Priest. In witness whereof, we have hereunto set our hands. Dated the ——— day of ———, in the year of our Lord ———.

But, before a standing committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry.

Canon 7. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop, to whom he applies.

Canon 8. No person shall be ordained in this church until he

shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required.

Canon 9. Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember week; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September, and the thirteenth of December.

Canon 10. No person, not a member of this church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the vestry of the church, in which he shall offer to officiate, a certificate signed by the Bishop of the diocese or district, or, where there is no Bishop, by three Clergymen of the standing committee of the Convention of that state, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church, and also satisfactory evidence of his moral character.

Signed by order of the Convention,

WILLIAM WHITE, Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and President of the Convention.

Francis Hopkinson, Sec'ry.

Mr. Andrews moved the following resolve :

Whereas it appears that sundry other canons are necessary for the good government of the church,

Resolved, That the Right Rev. Dr. White, the Rev. Dr. Smith, Rev. Dr. Magaw, Rev. Mr. Smith, Mr. Hopkinson, Dr. Clarkson, and Mr. T. Coxe, be a committee, to prepare and report to the next meeting of this Convention, such additional canons, as to them shall seem necessary.

Which was agreed to.

The Convention took into consideration the two articles of the constitution which had been postponed, and which they amended and agreed to.

Ordered, That the constitution be engrossed, for signing.

The engrossed address to the President of the United States was read, and signed by the Convention.

Ordered, That the Right Reverend Dr. Provost, the Rev. Mr. Smith, Mr. Andrews, Mr. John Cox, Mr. Brisbane, the Rev. Dr. Beach, the Rev. Dr. Moore, Mr. Rogers, the Rev. Mr. Ogden, Rev. Mr. Spieren, the Rev. Mr. Waddel, and the Hon. M. Duane, with such other gentlemen as have been deputed to this Convention, who may be in New York, be requested to present the same to the President of the United States.

Resolved, That the said address, with the answer that may be received thereto, be printed in the journals of the adjourned meeting of this Convention.

Adjourned to nine o'clock to-morrow morning.

SATURDAY, *August 8th*, 1789.

The Convention met.

The Rev. Mr. Bisset read prayers.

The engrossed constitution of the Protestant Episcopal Church was then read, and signed by the Convention, and is as follows :

A General Constitution of the Protestant Episcopal Church in the United States of America.

ART. 1. **THERE** shall be a General Convention of the Protestant Episcopal Church in the United States of America on the first Tuesday of August, in the year of our Lord 1792, and on the first Tuesday of August in every third year afterwards, in such place as shall be determined by the Convention ; and special meetings may be called at other times, in the manner hereafter to be provided for ; and this Church, in a majority of the states which shall have adopted this constitution, shall be represented, before they shall proceed to business, except that the representation from two states shall be sufficient to adjourn ; and in all business of the Convention, freedom of debate shall be allowed.

ART. 2. The Church in each state shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state ; and in all questions, when required by the clerical or lay representation from any state, each order shall have one vote ; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order : The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the churches which shall have adopted, or may hereafter adopt this constitution, no deputies, either lay or clerical, should attend at any general convention, the church in such state shall nevertheless be bound by the acts of such Convention.

ART. 3. The Bishops of this church, when there shall be three or more, shall, whenever general conventions are held, form a house of revision, and when any proposed act shall have passed in the general convention, the same shall be transmitted to the house of revision, for their concurrence. And if the same shall be sent back to the Convention, with the negative or non-concur-

rence of the house of revision, it shall be again considered in the General Convention, and if the Convention shall adhere to the said act, by a majority of three-fifths of their body, it shall become a law to all intents and purposes, notwithstanding the non-concurrence of the house of revision; and all acts of the Convention shall be authenticated by both houses. And in all cases, the house of Bishops shall signify to the Convention their approbation or disapprobation, the latter with their reasons in writing, within two days after the proposed act shall have been reported to them for concurrence, and in failure thereof it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member ex officio, and shall vote with the Clerical Deputies of the state to which he belongs: And a Bishop shall then preside.

ART. 4. The Bishop or Bishops in every state shall be chosen agreeably to such rules, as shall be fixed by the Convention of that state: And every Bishop of this Church shall confine the exercise of his Episcopal office to his proper diocese or district, unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

ART. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution.

ART. 6. In every state, the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ART. 7. No person shall be admitted to holy orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites, as the canons, in that case provided, may direct. Nor shall any person be ordained, until he shall have subscribed the following declaration: "I do believe the holy scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

ART. 8. A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, articles of religion, and a form and manner of making, ordaining and consecrating Bishops, Priests and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in these states, which shall have adopted this Constitution.

ART. 9. This Constitution shall be unalterable, unless in General Convention, by the Church in a majority of the states, which may have adopted the same ; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions, before they shall be finally agreed to or ratified in the ensuing General Convention.

In General Convention, in Christ Church, Philadelphia, August the eighth, one thousand seven hundred and eighty nine.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

New York. **Abraham Beach, D. D.** Assistant Minister of Trinity Church, in the city of New York.

Benjamin Moore, D. D. Assistant Minister of Trinity Church, in the city of New York.

Moses Rogers.

New Jersey. **William Frazer,** Rector of St. Michael's Church in Trenton, and St. Andrew's Church, in Amwell.

Uzal Ogden, Rector of Trinity Church, Newark.

Henry Waddell, Rector of Shrewsbury and Middletown, New Jersey.

George H. Spieren, Rector of St. Peter's, Amboy.

John Cox.

Samuel Ogden.

R. Strattell Jones.

Pennsylvania. **Samuel Magaw, D. D.** Rector of St. Paul's, Philadelphia.

Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas, and All Saints.

Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Francis Hopkinson.

Gerardus Clarkson.

Tench Coxe.

Samuel Powel, Esquire.

Delaware. **Joseph Couden, A. M.** Rector of St. Anne's.

Stephen Sykes, A. M. Rector of St. Peter's and St. Matthew's, in Sussex county.

James Sykes.

Maryland. **William Smith, D. D.** a Clerical Delegate for Maryland, appointed in a Convention as Rector of Chester parish, Kent county.

Colin Ferguson, D. D. Rector of St. Paul's, Kent county.

John Bissett, A. M. Rector of Shrewsbury Parish, Kent county.

Richard B. Carmichael.

William Frisby.

Virginia. Robert Andrews.

South Carolina. Robert Smith, Rector of St. Philip's Church, Charleston, and Principal of Charleston College.

William Brisbane.

W. W. Burrows.

Proposals for an edition of the Holy Bible, by Mr. Isaac Collins, of Trenton, were laid before this Convention, and satisfactory information was given them, as to the proposer's abilities for the execution of the work.

Whereupon, *Resolved*, on motion of Mr. Jones,

That the members of this Convention will assist Mr. Collins in the procuring of subscriptions.

The committee for preparing an address to the most Rev. the Archbishops of Canterbury and York, reported an address, which was read and adopted.

Ordered, That it be engrossed, for signing, and that it be signed by the members of the Convention, as their address, and by the President officially.

Ordered, That it be published in the journal of the adjourned meeting of this Convention.

On motion, *Resolved*, That the Right Rev. Dr. White, Rev. Dr. Smith, Rev. Dr. Magaw, Hon. Mr. Hopkinson, Mr. T. Coxe and Mr. Burrows, be a committee to forward the above mentioned address; to prepare and forward the necessary answers to the Rev. Mr. Parker and the Clergy of Massachusetts and New Hampshire, respecting their application for the consecration of the Rev. Edward Bass, their Bishop elect; to answer, as far as may be necessary, the Right Rev. Dr. Seabury's letters; to forward the minutes and proceedings of this Convention to the English Archbishops and Bishops, and also to the Right Rev. Dr. Seabury, and to the eastern and other churches, not included in this union; to notify to them the time and place to which this Convention shall adjourn, and request their attendance at the same, for the good purposes of union and general government; and to call such special meetings of the Convention, as may be necessary.

Resolved, That this Convention adjourn, to meet at Philadelphia, on Tuesday, the 29th of September next, and that the Right Rev. Dr. Provost be requested to open the Convention with a Sermon.

Signed by order of the Convention,

WILLIAM WHITE, Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

FRANCIS HOPKINSON, Secretary.

APPENDIX.

To all Persons to whom these presents shall come, or whom the same shall or may in any wise or at any time concern, we, John, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, send Greeting—

WHEREAS by an act of Parliament passed at Westminster, in the twenty-sixth year of the reign of our sovereign lord George the third, King of Great Britain, France and Ireland, entituled “An act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate, to the office of a Bishop, persons being subjects or citizens of countries out of his Majesty’s dominions,” it is enacted, that it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons, being subjects or citizens of countries out of his Majesty’s dominions, Bishops, for the purposes aforesaid, without the King’s licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided, until the Archbishop of Canterbury, or the Archbishop of York, for the time being, shall have first applied for and obtained his Majesty’s licence, by warrant under his royal signet and sign manual, authorising and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated, nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty’s dominions. Provided always, and be it further enacted, That a certificate of such consecration shall be given under the hand and seal of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition, as well of the country whereof he is a subject or citizen, as of the

church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act.—Now know all men by these presents, that we, the said John Lord Archbishop of Canterbury, having obtained his Majesty's licence, by warrant under his royal signet and sign manual, did, in pursuance of the said act of Parliament, on Sunday, the fourth day of February, in the year of our Lord one thousand seven hundred and eighty-seven, in the Chapel of our palace, at Lambeth, in the county of Surry, admit our beloved in Christ William White, Clerk, D. D. a subject or citizen of the state of Pennsylvania, in North America, and Rector of Christ Church and St. Peter's, in the city of Philadelphia, in the said state, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of a Bishop of the Protestant Episcopal Church, in the state of Pennsylvania aforesaid, to which the said William White hath been elected by the Convention for the said state, as appears unto us by due testimony thereof by him produced, and him the said William White did then and there rightly and canonically consecrate a Bishop, according to the manner and form prescribed and used by the church of England, his taking the oaths of allegiance, supremacy, and canonical obedience only excepted, he being exempted from the obligation of taking the said oaths by virtue of the above recited act. Provided, that neither he the said Bishop, nor any person or persons deriving their consecration from or under him, nor any person or persons admitted to the order of Deacon or Priest by him, or his successor or successors, shall be enabled to exercise his or their respective office or offices within his Majesty's dominions. In testimony whereof we have caused our Archi-Episcopal seal to be affixed to these presents.—Given at Lambeth House, the day and year above written, and in the fourth year of our translation.

J. (L. S.) CANTUAR.

We, William Lord Archbishop of York, Charles Lord Bishop of Bath and Wells, and John Lord Bishop of Peterborough, were present and assisting at the consecration within mentioned.

W. EBOR.

C. BATH AND WELLS.

J. PETERBOROUGH.

The signatures of the Archbishops of Canterbury and York, and of the Bishops of Bath and Wells, and Peterborough, were made in my presence, February 4th, 1787.

WM. DICKES,

(Copy.)

Secretary to the Archbishop of Canterbury.

ON Sunday, the fourth day of February, in the year of our Lord one thousand seven hundred and eighty-seven, and in the fourth year of the translation of the most Reverend Father in God, John, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, in the Chapel at the Palace at Lambeth, in the county of Surry, the said most Reverend Father in God, by virtue and authority of a certain licence or warrant from his most gracious Majesty, and our sovereign lord George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, and so forth, to him, in this behalf, directed, the most Reverend Father in God, William, by the same Providence, Lord Archbishop of York, Primate of England, and Metropolitan, and the Right Reverend Fathers in God, Charles, by divine permission, Lord Bishop of Bath and Wells, and John, by divine permission, Lord Bishop of Peterborough, assisting him, consecrated the Reverend William White, Doctor in Divinity, Rector of Christ Church and St. Peter's, in the city of Philadelphia, a subject or citizen of the United States of North America, and the Reverend Samuel Provost, Doctor in Divinity, Rector of Trinity Church, in the city of New York, a subject or citizen also of the United States of North America, to the office of a Bishop, respectively, the rites, circumstances and ceremonies anciently used in the Church of England being observed and applied, according to the tenor of an act passed in the twenty-sixth year of the reign of his said Majesty, entituled "An act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of his Majesty's dominions," in the presence of me, Robert Jenner, Notary Public, one of the Deputy Registers of the province of Canterbury, being then and there present the Reverend and Worshipful William Backhouse, Doctor in Divinity, Archdeacon of Canterbury, the Rev. ——— Lort, Doctor in Divinity, the Rev. ——— Drake, Doctor in Divinity, William Dickes, Esquire, Notary Public, Secretary to his grace the said Lord Archbishop of Canterbury, with many others in great numbers then and there assembled. Which I attest.

(Copy.)

RT. JENNER,
Notary Public, Actuary assumed.

AND we, the underwritten Notaries Public, by royal authority duly admitted and sworn, residing in Doctor's Commons, London, do hereby certify and attest, to all whom it may concern, that Robert Jenner, whose name is subscribed to the foregoing act, was and is a Notary Public, and one of the Deputy Registers of the province of Canterbury, and that the letters,

name and words "**Rt. Jenner, Notary Public,**" thereto subscribed, were and are of the proper hand writing and subscription of the said **Robert Jenner**, and that we saw him sign the same, and that full faith and entire credit is and ought to be given to all the acts, subscriptions and attestations of the said **Robert Jenner**, as well in judgment as out. In testimony whereof we have hereunto subscribed our names, to serve and avail as occasion may require, at **Doctor's Commons, London**, this fifth day of **February**, in the year of our Lord one thousand seven hundred and eighty-seven. Which we attest.

EDWARD COOPER, Notary Public.

WILLIAM ABBOT, Notary Public.

(Copy.)

NOTE.—The letter of consecration of the Right Rev. Dr. Provest will be annexed to the next Journal of the General Convention.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,

HELD IN

The City of Philadelphia, from Tuesday, September 29th, to
Friday, October 16th, 1789.

PREFACE.

AT a Convention of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, held in Christ Church, in the city of Philadelphia, from July 28th to August 8th, 1789; upon the consideration of certain communications from the Bishop and Clergy of the church in Connecticut, and from the Clergy in the churches of Massachusetts and New Hampshire, it was resolved to adjourn to the 29th day of September following, in order to meet the said churches, for the purpose of settling articles of union, discipline, uniformity of worship, and general government among all the churches in the United States.

The following is a Journal of the Proceedings of both Houses, (viz. of Bishops, and of Clerical and Lay Deputies) in the said adjourned Convention.

JOURNAL, &c.

CHRIST CHURCH, *Tuesday, September 29th, 1789.*

THE Right Rev. Dr. White, the Rev. Dr. William Smith, the Rev. Dr. Robert Smith, the Rev. Mr. Bend, Robert Andrews, esquire, and Dr. Gerardus Clarkson met at Christ Church; but, not being a sufficient number to proceed to business, Adjourned until ten o'clock to-morrow morning.

CHRIST CHURCH, *Wednesday, September 30th, 1789.*

The Convention met.

The Right Rev. Dr. White presided, ex officio.

The Rev. Mr. Bracken read prayers.

The Rev. Mr. Bracken, clerical deputy from the church in Virginia, produced* testimonials of his appointment, which being read, and approved, he took his seat.

The Right Rev. Dr. Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, attended, to confer with the Convention, agreeably to the invitation given him, in consequence of a resolve passed at their late session: and the Rev. Dr. Samuel Parker, deputy from the churches in Massachusetts and New Hampshire, and the Rev. Mr. Bela Hubbard, and the Rev. Mr. Abraham Jarvis, deputies from the church in Connecticut, produced testimonials of their appointment to confer with the Convention, in consequence of a similar invitation.

These testimonials were read and deemed satisfactory.

The Right Rev. Dr. Seabury produced his letters of consecration to the holy office of a Bishop in this church, which were read, and ordered to be recorded. [See the Appendix.]

On motion, *Resolved*, That the Secretary, the Hon. Francis Hopkinson, esquire, be permitted and requested to appoint an assistant Secretary, who is not a member of this Convention.

Resolved, That this Convention will, to-morrow, go into a committee of the whole, on the subject of the proposed union with the churches in the states of New Hampshire, Massachusetts and Connecticut, as now represented in Convention.

Resolved further, That the hours of business in Convention shall be, from nine o'clock in the morning until three in the afternoon. Adjourned.

CHRIST CHURCH, *Thursday, October 1st, 1789.*

The Convention met.

The Rev. Mr. Rowe read prayers.

* This being an adjourned Convention, testimonials were only required from new members.

The Rev. Dr. Beach, from New York, the Rev. Mr. Frazer, and James Parker, esquire, from New Jersey, and James Sykes, esquire, from Delaware, took their seats in Convention.

Mr. Joseph Borden Hopkinson was admitted an assistant Secretary.

Mr. John Rumsey produced credentials as a lay deputy from the state of Maryland, and was admitted to his seat.

The meeting in Christ Church being found inconvenient to the members, in several respects—

On motion, *Resolved*, That the Rev. Dr. William Smith and the Hon. Mr. Secretary Hopkinson, be appointed to wait upon his Excellency Thomas Mifflin, esquire, the President of the state, and to request leave for the Convention to hold their meeting in some convenient apartment in the State House.

The Convention then resolved itself into a committee of the whole, agreeably to the order of the day.

The Rev. Dr. Robert Smith in the chair;
And after some time rose, and reported the following resolve, viz:—

Resolved, That for the better promotion of an union of this church with the eastern churches, the general Constitution established at the last session of this Convention is yet open to amendments and alterations, by virtue of the powers delegated to this Convention.

The question being put on this report, and a division called for, it was determined in the affirmative.

On motion, *Resolved*, That a committee be appointed to confer with the deputies from the eastern churches, on the subject of the proposed union with those churches: Whereupon,

The Rev. Dr. William Smith, Rev. Dr. Robert Smith, Rev. Dr. Benjamin Moore, Richard Harrison and Tench Coxe, esquires, were chosen for this purpose.

The Rev. Dr. William Smith and Hon. Mr. Hopkinson reported, that the President of the state had very politely given permission to the Convention to hold their meetings at the State House, in the apartments of the General Assembly, until they shall be wanted for the public service.

Adjourned, to meet at the State House to-morrow morning.

STATE HOUSE, in the City of Philadelphia,
Friday, October 2d, 1789.

The Convention met.

The Rev. Dr. Robert Smith read prayers.

The Rev. Dr. William Smith, from the committee appointed to confer with the deputies from the churches of New Hampshire, Massachusetts and Connecticut, concerning a plan of union among all the Protestant Episcopal Churches in the United States of America, reported as follows, viz:—

“ That they have had a full, free and friendly conference with the deputies of the said churches, who, on behalf of the church in their several states, and by virtue of sufficient authority from them, have signified, that they do not object to the constitution, which was approved at the former session of this Convention, if the third article of that constitution may be so modified, as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention; and to negative such acts proposed by the other House, as they may disapprove.

“ Your committee, conceiving this alteration to be desirable in itself, as having a tendency to give greater stability to the constitution, without diminishing any security that is now possessed by the Clergy or laity; and being sincerely impressed with the importance of an union to the future prosperity of the church, do therefore recommend to the Convention a compliance with the wishes of their brethren, and that the third article of the constitution may be altered accordingly. Upon such alteration being made, it is declared by the deputies from the churches in the eastern states, that they will subscribe the Constitution, and become members of this General Convention.”

Upon special motion, the above report was read a second time; whereupon the following resolution was proposed, viz:—

Resolved, That this Convention do adopt that part of the report of the committee, which proposes to modify the third article of the constitution, so as to declare explicitly “ the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention; and to negative such acts proposed by the other House, as they may disapprove; provided they are not adhered to by four-fifths of the other House.”

After some debate, the resolution, with the proviso annexed, was agreed upon, and the third article was accordingly modified in the manner following, viz:—

Art. 3d. The Bishops of this church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a mem

ber, ex officio, and shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

On motion, *Resolved*, That it be made known to the several State Conventions, that it is proposed to consider and determine in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

Ordered, That the general constitution of this church, as now altered and amended, be laid before the Right Rev. Dr. Seabury, and the deputies from the churches in the eastern states, for their approbation and assent.

After a short time, they delivered the following testimony of their assent to the same, viz :

October 2d, 1789.

WE do hereby agree to the Constitution of the church, as modified this day in Convention.

Samuel Seabury, D. D. Bishop of the Episcopal Church in Connecticut.

Abraham Jarvis, A. M. Rector of Christ
Church, Middletown,
Bela Hubbard, A. M. Rector of Trinity
Church, New Haven,

State of
Connecticut.

Samuel Parker, D. D. Rector of Trinity Church, Boston, and Clerical Deputy for Massachusetts and New Hampshire.

After subscribing as above, the Right Rev. Bishop Seabury, and the clerical deputies aforesaid, took their seats, as members of the Convention.

On motion, the Rev. Dr. Parker and Rev. Mr. Jarvis, were added to the committee for revising the canons. Adjourned.

STATE HOUSE, *Saturday, October 3d, 1789.*

The Convention met.

The Rev. Mr. Ogden read prayers.

Mr. Charles Goldsborough produced the credentials of his appointment as a lay deputy from the church in Maryland, and took his seat accordingly.

The Right Rev. Bishop White informed the Convention, that he had received certain letters from the Right Rev. Bishop Provost, with a request that they may be communicated to the Convention; which were read accordingly.

On motion, *Resolved*, That, agreeably to the constitution of the church, as altered and confirmed, there is now in this Convention a separate House of Bishops.

The Bishops now withdrawing, the President's chair was declared vacant; whereupon the House of Clerical and Lay Deputies proceeded to the election of a President by ballot, and the Rev. William Smith, D. D. clerical deputy from Maryland

(Provost of the college of Philadelphia) was duly chosen, and took the chair accordingly.

Resolved, That seats be provided on the right hand of the chair, for the accommodation of the Bishops, when they shall choose to be present at the proceedings and debates of this House.

☞ Here ends the Journal of the proceedings of the Convention, as consisting of a Single House. The Journals of the two Houses will now follow, separately; to which will be prefixed the General Ecclesiastical Constitution, as subscribed and entered on the Book of Records, which will answer the intention, as well of exhibiting a list of the Members of both Houses in Convention, as of defining their separate rights and powers.

The Constitution of the Protestant Episcopal Church in the United States of America.

ART. 1. **THERE** shall be a General Convention of the Protestant Episcopal Church in the United States of America, on the second Tuesday of September, in the year of our Lord 1792, and on the second Tuesday of September in every third year afterwards, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this church, in a majority of the states which shall have adopted this constitution, shall be represented, before they shall proceed to business; except that the representation from two states shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

ART. 2. The church in each state shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state; and, in all questions, when required by the Clerical or Lay representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order: The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the churches which shall have adopted, or may hereafter adopt, this constitution, no deputies, either lay or clerical, should attend at any General Convention; the church in such state shall nevertheless be bound by the acts of such Convention.

ART. 3. The Bishops of this church, when there shall be three or more, shall, whenever General Conventions are held, form a

separate House, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member, *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

ART. 4. The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the Convention of that state: And every Bishop of this church shall confine the exercise of his episcopal office to his proper diocese or district; unless requested to ordain, or confirm, or perform any other act of the episcopal office, by any church destitute of a Bishop.

ART. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution.

ART. 6. In every state, the mode of trying clergymen shall be instituted by the Convention of the church therein. At every trial of a Bishop, there shall be one or more of the episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ART. 7. No person shall be admitted to holy orders, until he shall have been examined by the Bishop and by two Presbyters, and shall have exhibited such testimonials and other requisites, as the canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration: "I do believe the holy scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

ART. 8. A book of common prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating Bishops, Priests and Deacons, when established by this or a future General Convention, shall be used in the Protestant

Episcopal Church in those states which shall have adopted this constitution.

ART. 9. This constitution shall be unalterable, unless in General Convention, by the church in a majority of the states, which may have adopted the same: and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions before they shall be finally agreed to, or ratified, in the ensuing General Convention.

Done in General Convention of the Bishops, Clergy and Laity of the Church, the second day of October, 1789, and ordered to be transcribed into the Book of Records, and subscribed, which was done as follows, viz.

In the House of Bishops.

Samuel Seabury, D. D. Bishop of Connecticut.

William White, D. D. Bishop of the Protestant Episcopal Church, Pennsylvania.

In the House of Clerical and Lay Deputies.

William Smith, D. D. President of the House of Clerical and Lay Deputies, and Clerical Deputy from Maryland.

New Hampshire and Massachusetts. Samuel Parker, D. D. Rector of Trinity Church, Boston.

Connecticut. Bela Hubbard, A. M. Rector of Trinity Church, New Haven.

Abraham Jarvis, A. M. Rector of Christ Church, Middletown.

New York. Benjamin Moore, D. D. } Assistant Ministers of
Abraham Beach, D. D. } Trinity Church, city
of New York.

Richard Harrison, Lay Deputy from the state of New York.

New Jersey. Uzal Ogden, Rector of Trinity Church, Newark.

William Frazer, A. M. Rector of St. Michael's Church, Trenton, and St. Andrew's Church, Amwell.

Samuel Ogden, } Lay Deputies.
Robert Strettell Jones. }

Pennsylvania. Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia.

Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's, and All Saints.

Gerardus Clarkson, }
 Tench Coxe, } Lay Deputies from the state of Penn-
 Francis Hopkinson, } sylvania.
 Samuel Powell, }

Delaware. Joseph Cowden, A. M. Rector of St. Anne's.

Robert Clay, Rector of Emanuel and St. James's Churches.

Maryland. John Bisset, A. M. Rector of Shrewsbury Parish,
 Kent county.

John Rumsey, }
 Charles Goldsborough. } Lay Deputies.

Virginia. John Bracken, Rector of Bruton parish, Williams-
 burg.

Robert Andrews, Lay Deputy.

South Carolina. Robert Smith, D. D. Rector of St. Philip's
 Church, Charleston.

William Smith, }
 William Brisbane. } Lay Deputies from the State of South
 Carolina.

☞ Sundry other members attended this Convention at different
 times of sitting, but were absent on the day of signing the
 Constitution. See the names occasionally entered on the Jour-
 nal.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

STATE HOUSE, *Saturday, October 3d, 1789.*

THE Bishops having withdrawn, and a President being
 chosen as aforesaid, the House of Clerical and Lay Deputies
 proceeded to business, as follows, *viz.*

The committee on the canons being called upon, reported pro-
 gress, and had leave to sit again.

Resolved, That a committee be appointed to prepare a calendar,
 and tables of lessons for morning and evening prayer, throughout
 the year; also collects, epistles and gospels;—and Rev. Dr.
 Parker, Rev. Dr. Moore, Rev. Mr. Bend, Dr. Clarkson and
 Rev. Mr. Jarvis were chosen for this purpose.

Resolved, That a committee be appointed to prepare a morning
 and evening service for the use of the church.—The Rev. Mr.
 Hubbard, Rev. Dr. Robert Smith, Rev. Dr. Blackwell, Mr.
 Rumsey and Mr. Andrews were chosen.

Resolved, That a committee be appointed to prepare a Litany, with occasional prayers and thanksgivings ; and **Rev. Dr. Beach**, **Rev. Mr. Bracken**, **Rev. Mr. Bisset**, **Mr. Hopkinson** and **Mr. Goldsborough** were chosen.

Resolved, That a committee be appointed, to prepare an order for the administration of the Holy Communion ;—and **Rev. Mr. Pilmore**, **Rev. Mr. Ogden**, **Col. Ogden**, **Rev. Mr. Frazer** and **Mr. Sykes** were appointed.

Adjourned to Monday morning.

STATE HOUSE, *Monday, October 5th, 1789.*

The House met.

The **Rev. Mr. Bisset** read prayers.

William Smith, Esq. from South Carolina, took his seat in the House.

The standing committee, appointed at the former session of this Convention, made report, as follows :—“That they had forwarded the address to the most Reverend the Archbishops of Canterbury and York ; and that they prepared and forwarded answers to the Reverend **Dr. Parker**, and the clergy of Massachusetts and New Hampshire ; that they answered, as far as was necessary, the letters of the Right Reverend Bishop Seabury ; that they notified to the church in the several states, not included in this union, the time and place to which the Convention had adjourned, and requested their sending deputies to the same, for the good purposes of union and General Government ; and that they inclosed, in each of the communications mentioned in this report, a copy of the minutes and proceedings of this Convention at their last session.

The **Rev. Mr. Bisset** and the **Rev. Mr. Bend** were appointed to assist the Secretary in preparing the minutes for the press.

The committee on the morning and evening service reported a morning service, which was read, and afterwards considered by paragraphs.

Adjourned.

STATE HOUSE, *Tuesday, October 6th, 1789.*

The House met.

The **Rev. Mr. Bend** read prayers.

The committee on the litany, &c. reported a litany, which was read, and ordered to lie on the table.

Resolved, That a committee be appointed, to report in what manner the Psalms should be used ; whereupon the following members were elected, by ballot, for that service : **Mr. Andrews**, **Mr. Hopkinson**, **Rev. Dr. Moore**, **Rev. Dr. Parker**, and **Rev. Dr. Robert Smith**.

The Convention then resumed the consideration of the report on the morning service, and having made farther progress therein,

Adjourned to Thursday morning.

STATE HOUSE, *Thursday, October 8th, 1789.*

The House met.

The Rev. Dr. Parker read prayers.

The Reverend Mr. Bloomer, from New York, Mr. Brisbane, from South Carolina, and the Rev. Dr. Magaw, from Pennsylvania, took their seats in the House.

The Rev. Mr. Hubbard was chosen Vice President of this House.

The Convention resumed the consideration of the report on the morning service, and completed the same.

Ordered, That it be transcribed, and authenticated by the President and Secretary, and that the Rev. Dr. R. Smith and Mr. Andrews carry it to the House of Bishops for their concurrence.

Ordered, That the Rev. Dr. Parker and Rev. Mr. Bend, of the committee on the lessons, calendar, &c. carry their report as far as they have prepared it, to the House of Bishops, for their consideration.

Mr. Harrison and Mr. Rumsey obtained leave of absence.

Adjourned.

STATE HOUSE, *Friday, October 9th, 1789.*

The House met.

The Rev. Dr. Magaw read prayers.

The committee on the morning and evening service reported an evening service, which was read and ordered to lie on the table.

The committee on the communion service made a report, which was read, and ordered to lie on the table.

The report on the Litany was then taken up, and some progress made in the consideration thereof,

Adjourned.

STATE HOUSE, *Saturday, October 10th, 1789.*

The House met.

The Rev. Mr. Frazer read prayers.

The committee on the calendar, &c. brought in the remainder of their report, which was ordered to be laid before the House of Bishops.

The House then resumed the consideration of the report on the litany, and completed the same.

Ordered, That the litany be transcribed, and authenticated by the President and Secretary.

The proposed tables of lessons for Sundays and other Holy Days were returned by the House of Bishops, with some amendments.

On motion, the tables of lessons for Sundays and other Holy Days, as amended by the House of Bishops, were re-committed to the committee appointed to prepare them,

The committee appointed to report in what manner the psalms shall be used, made a report, which was read, agreed to, and directed to be transmitted to the House of Bishops.

The evening service was then considered, amended, and ordered to be transcribed and authenticated; and the Rev. Dr. Beach and Rev. Mr. Bisset were appointed to carry it to the House of Bishops, for their concurrence.

The report on the communion service was taken up, and some progress made in the consideration thereof.

A message was received from the House of Bishops, with their assent to the calendar, the epistles and gospels, and proposing certain amendments to the collects laid before them; which amendments were agreed to.

Mr. Ogden had leave of absence.

It having been notified, that the public service of the state of Pennsylvania would require the use of the State house during the present week;

Adjourned to meet at Christ Church on Monday morning next.

CHRIST CHURCH, Monday, October 12th, 1789.

The Convention met, and it being represented that convenient apartments might be had in the College of Philadelphia for the meeting of both Houses of Convention, during the remainder of the present session;

Adjourned, to meet at the College immediately.

COLLEGE of Philadelphia, Monday, October 12th, 1789.

The House met.

The Rev. Mr. Frazer read prayers.

A message was received from the House of Bishops, returning the proposed litany and form of morning prayer, with amendments, and proposing a form of public baptism of infants.

The committee, appointed to consider the amendments of the House of Bishops to the tables of lessons for Sundays, &c. advised a concurrence of this house in the said amendments.

Resolved, That this report be agreed to, and that the said tables of lessons be authenticated.

The House then took up the amendments proposed by the House of Bishops to the form of morning prayer and the litany, some of which were adopted, and others non-concurred.

Ordered, That they be transmitted to the House of Bishops, with the determination of this house.

A message was received from the House of Bishops, proposing a form for the solemnization of matrimony; also amendments to the report concerning the psalms. These amendments were considered, some agreed to, and others non-concurred.

Ordered, That the House of Bishops be informed of the said determination.

A message was received from the House of Bishops, proposing an order for the visitation of the sick.

Resolved, That, in future, this house will meet at nine o'clock in the morning, and adjourn at two in the afternoon, to meet again at four.

Adjourned till to-morrow morning.

COLLEGE of Philadelphia, *Tuesday, October 13th, 1789.*

The House met.

The Rev. Dr. Beach read prayers.

The report on the communion service was resumed, considered by paragraphs, and agreed to.

A message was received from the House of Bishops, proposing a form of burial service, and the order in which the psalter shall be used; and also requesting a conference with this house on the proposed amendments of the morning prayer and litany.

It was agreed that this request should be complied with, at five o'clock this afternoon. The Secretary was ordered to inform the House of Bishops of this, and he returned with their concurrence. Adjourned.

Four o'clock, P. M.

The House met.

Resolved, That the intended conference with the House of Bishops be deferred to a future time.

The Rev. Dr. Parker and Rev. Dr. Moore, were desired to inform the House of Bishops of this resolution, and returned with the concurrence of that house.

Six additional collects, reported by the committee on the communion service, were considered and agreed to, and with the communion service, ordered to be transcribed, and transmitted to the House of Bishops.

A message was received from the House of Bishops, proposing the manner and form of setting forth the book of psalms in metre.

The committee on the litany, &c. reported certain occasional prayers and thanksgivings, which, with some few amendments, were adopted, and ordered to be transmitted to the House of Bishops.

The Convention then took up the form of public baptism of infants, which they amended, and returned to the House of Bishops.

On motion, *Resolved*, That the following clause be added to the seventh canon of this church.

Unless it shall be recommended to the Bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part; which recommendation shall only be for good causes moving thereunto, and shall be in the following words, with the signature of the names of the majority of such Convention :—“ *We, whose names are underwrit-*

"ten, are of opinion, that the dispensing with the knowledge of
 "the Latin and Greek languages (or either of them, as the case
 "may be) in the examination of A. B. for holy orders, will be of
 "use to the church of which we are the Convention, in consideration
 "of other qualifications of the said A. B. for the gospel ministry."

The above clause being sent to the House of Bishops, received their concurrence. Adjourned.

COLLEGE of Philadelphia, *Wednesday, October 14th, 1789.*

The House met.

The Rev. Dr. Parker read prayers.

The form for the solemnization of matrimony was considered, and amended, and transmitted to the House of Bishops.

A message was received from the House of Bishops, informing, that they had passed the form of public baptism of infants, with the amendments of this house, and proposing a form for the private baptism of infants, and a form of baptism of those of riper years. Adjourned.

Four o'clock, P. M.

The House met.

The burial service was considered, amended, and transmitted to the House of Bishops.

A message was received from the House of Bishops, with amendments to the communion service, and with the form for the solemnization of matrimony, which they had passed, as amended by this house.

The amendments to the communion service were considered, amended, and transmitted to the House of Bishops; and the service, thus amended, was, with the six additional collects, assented to, and returned by the said house. Adjourned.

COLLEGE of Philadelphia, *Thursday, October 15th, 1789.*

The House met.

The Rev. Mr. Pilmore read prayers.

The order in which the psalter shall be read was considered, and agreed to.

The House then went into a conference with the House of Bishops, which continued till two o'clock. Adjourned.

Four o'clock, P. M.

The House met.

The constitution, as copied in the book of records, was read and compared, and, having received an alteration as to the time of the future meetings of the Convention, was signed by both houses of Convention.

The committee on the canons reported certain canons, which, being considered and amended, were ratified, and transmitted to the House of Bishops.

The House again went into a conference with the House of Bishops, in the course of which it was agreed, that the book of common prayer to be set forth by this Convention, shall be in use from the 1st day of October, 1790.

A message was received from the House of Bishops, proposing a catechism, confirmation, and forms of prayer for families, and containing their assent to the burial service, except the first rubric; in their amendment to which this House concurred.

Dr. Parker obtained leave of absence after to-morrow noon.

On motion, the Rev. Dr. Blackwell, the Rev. Mr. Ogden, and Rev. Mr. Bisset, were appointed a committee, to report what farther measures are necessary to perpetuate the succession of Bishops in America. Adjourned.

COLLEGE of Philadelphia, *Friday, October 16th, 1789.*

The House met.

The Rev. Dr. Beach read prayers.

The House of Bishops returned the canons, with an amendment, in which this House concurred; and they also proposed a title page to the book of common prayer, which was read, and passed.

The canons now passed, together with those passed at the last session, being collected into one body, and ratified by both Houses, were directed to be entered in the Book of Records, and printed with the Journal of this Convention.

[See the Appendix.]

The Reverend Mr. Bend proposed a table of proper psalms for certain days, which was passed and sent to the House of Bishops.

A preface and table of contents were sent to this House by the House of Bishops, which, with their concurrence, were referred to the committee to be appointed to superintend the publication of the book about to be issued by the Convention.

Tables for finding the Holy Days, and tables of the moveable and immoveable feasts, which had been proposed by the House of Bishops, were passed.

The House of Bishops returned the order of evening prayer, with an amendment, to which this House agreed.

They also transmitted to this House amendments to the occasional prayers and thanksgivings, and a form for the churching of women, a form of thanksgiving for the fruits of the earth, additional prayers for the visitation of the sick, and a form of ratification of the Prayer Book.

The amendments of the House of Bishops to the occasional prayers and thanksgivings were considered, and assented to.

A message was received from the House of Bishops, with their assent to the table of proper psalms; and proposing a form of prayer to be used at sea, and a form of prayer for the visitation of prisoners; also an order for the communion of the sick.

The manner and form of setting forth the book of psalms in metre was considered, amended, and returned to the House of Bishops.

The additional prayers for the visitation of the sick were considered, and passed with an amendment, to which the House of Bishops agreed.

The order for the visitation, and the order for the communion of the sick, were agreed to.

The form of the ratification of the book of common prayer was agreed to.

The House of Bishops proposed, for the adoption of this House, articles of religion, which, with the concurrence of the House of Bishops, were referred to a future Convention.

The form of the visitation of prisoners was then passed.

The form of thanksgiving for the fruits of the earth was assented to; also the form of prayer to be used at sea.

A message was received from the House of Bishops, with their assent to the amendments proposed to the manner and form of setting forth the book of psalms in metre.

The order for the administration of baptism of those of riper years was considered, and passed; also, the form of private baptism of infants.

A message was sent to the House of Bishops, proposing that the Ash Wednesday service, as set forth in the proposed book, should be adopted, instead of the commination formerly used; to which the House of Bishops assented.

The confirmation, and the forms of family morning and evening prayer, were considered, and adopted.

A message was received from the House of Bishops, proposing an alteration in the litany, which was sent back, with an amendment, in which the House of Bishops concurred.

A message was received from the House of Bishops, with their assent to the morning prayer, and the report on the psalms.

Adjourned.

Four o'clock, P. M.

The House met.

The catechism was considered, amended, and transmitted to the House of Bishops.

The form for the churching of women was agreed to; and it was resolved, with the concurrence of the House of Bishops, that the thanksgiving in the said form should be inserted among the occasional thanksgivings, and used, at the discretion of the Minister, instead of the whole office.

Resolved, That the Rev. Dr. William Smith, Rev. Dr. Magaw, Rev. Dr. Blackwell, Mr. Hopkinson, and Mr. Coxe, be a committee, to superintend the printing of the Book of Common Prayer, as set forth by this Convention, and that they advise with any person or persons who shall be appointed by the House of Bishops for the same purpose.

Resolved, That the committee appointed to superintend the printing of the Book of Common Prayer, &c. be instructed to have the selections of psalms, set forth by this church, printed immediately before the psalter; and, besides a full and complete edition of the said book, printed in folio or octavo, or in both, to have an edition published, to contain only the parts in general use and the collects of the day, with references to the epistles and gospels.

A message was received from the House of Bishops, with their assent to the catechism, as amended; and with information that the Right Reverend Bishop White consents to advise with the committee appointed by this House to superintend the printing of the Book of Common Prayer, &c.

Mr. Tench Coxe was elected Treasurer of the Convention.

The following gentlemen were appointed a standing committee, to act during the recess of the Convention: The Reverend Dr. William Smith, ex officio, Reverend Dr. Parker, Reverend Mr. Hubbard, Reverend Dr. Beach, Mr. Harrison, Reverend Mr. Ogden, Mr. Jones, Reverend Dr. Blackwell, Mr. Hopkinson, Reverend Mr. Clay, Mr. Sykes, Reverend Mr. Bisset, Mr. Carmichael, Reverend Mr. Bracken, Mr. Andrews, Reverend Dr. Robert Smith, and Mr. Brisbane.

Resolved, That this committee, or a majority of them, have power to recommend to the Bishops the calling of special meetings of the Convention, when they think it necessary.

Resolved, That it is the opinion of this House, that the Bishops have a right, when they think it necessary, to call special Conventions.

The committee on the means of perpetuating the Episcopal succession in the United States of America, made the following report, which was read and adopted, viz.

The committee on the means of perpetuating the Episcopal succession in these United States, are of opinion,—

That the standing committee, which, agreeably to the constitution, is chosen, as above, to act during the recess of the General Convention, ought, in the name of the Convention, to recommend for consecration any person, who shall appear to them to be duly elected and qualified for the episcopal office: That should any person, elected and qualified as above, be proposed, and should the answer from the English Archbishops be favourable to the intended plan of consecrating by the Right Rev. the Bishops Seabury, White and Provoost, the committee shall write to the said three Bishops, intimating that it is the will and desire of the General Convention, that such consecration should, as soon as convenient, take place: That should the answer from England be unfavourable, or any obstacle occur, by the death of either of the three Bishops, or otherwise, the said committee shall recommend any Bishop elect to England, for consecration.

Resolved, That, with the concurrence of the House of Bishops, the next meeting of the Convention be in the city of New York.

Resolved, That the Right Rev. Bishop Seabury be requested to preach a sermon at the opening of the next Convention.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM SMITH, President.

Francis Hopkinson, Secretary.

JOURNAL

OF

THE HOUSE OF BISHOPS.

In Convention of the Protestant Episcopal Church in the United States of America, held at the State House, in the city of Philadelphia, on Monday, the 5th day of October, in the year of our Lord 1789.

AFTER divine service in the House of Clerical and Lay Deputies, the House of Bishops met in the committee room of the honorable House of Assembly.

PRESENT.

The Right Reverend Samuel Seabury, D. D. and

The Right Reverend William White, D. D.

The following Rules are agreed on, and established, for the government of this House, viz.:

1st. The senior Bishop present shall be the President; seniority to be reckoned from the dates of the letters of consecration.

2d. This House will authenticate its acts by the signing of the names of, at least, the majority of its members.

3d. There shall be a Secretary to this House.

In addition to the above, it is now established as a temporary rule, that this House will attend divine service, during the session, in the House of Clerical and Lay Deputies.

The Rev. Joseph Clarkson, A. M. is appointed the Secretary of this House.

This House went into a review of the morning and evening prayer, and prepared some proposals on that subject.

Adjourned till ten o'clock to-morrow morning.

STATE HOUSE, Tuesday, October 6th, 1789.

After divine service,

Adjourned till nine o'clock on Thursday morning.

STATE HOUSE, *Thursday, October 8th, 1789.*

Divine service being over,

This House went into the consideration of the litany, and of the other parts of the service connected with the morning and evening prayer, and completed their proposals on that subject, excepting a few particulars, which they have noted as queries for their further consideration.

The House then proceeded to the consideration of the collects, epistles and gospels; and from them to the order for the administration of the holy communion; and having prepared their proposals on these parts of the service,

Adjourned till nine o'clock to-morrow morning.

STATE HOUSE, *Friday, October 9th, 1789.*

Divine service being over,

The House went into a review of the service for the public baptism of infants, and prepared proposals on that subject.

The House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, and the Rev. Mr. Bend, informing, that they had prepared tables of lessons for Sundays, and other holy days, to be laid before this House, which were accordingly presented.

This House went immediately into the consideration of the above, during which there was received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Robert Smith and Robert Andrews, Esquire, with information, that they had prepared a form of morning prayer, to be laid before this House; which was accordingly presented.

The House then proceeded in their examination of the tables of lessons, and having prepared some amendments of the same,

Adjourned till nine o'clock to-morrow morning.

STATE HOUSE, *Saturday, October 10th, 1789.*

After divine service,

The House completed the instrument of amendments of the tables of lessons, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies.

This House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, and the Rev. Mr. Bend, with information, that they had prepared proposals in regard to the calendar, and in regard to the collects, epistles and gospels; which were accordingly presented.

The House then went into the consideration of the proposed form of morning prayer, during which they received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Beach and the Rev. Mr. Bisset, with information, that they had prepared the litany to be laid before this House; which was accordingly presented.

The House then went on with the consideration of the morning prayer, when they received another message from the House of Clerical and Lay Deputies, by the Rev. Dr. Robert Smith and the Rev. Dr. Moore, with information, that they had prepared a selection of psalms ; which was laid before the House.

The House, after preparing their amendments of the morning prayer for engrossing, proceeded to the consideration of the proposed litany, and prepared their amendments of that service, also, for engrossing.

They then proceeded to the consideration of the proposed calendar, and having assented to the same, returned it by their Secretary.

The House then proceeded to consider the proposals respecting the collects, epistles and gospels, and having prepared their amendments, sent them, by their Secretary, to the House of Clerical and Lay Deputies.

A message was received by the Rev. Dr. Parker, from the House of Clerical and Lay Deputies, representing, that if this House were prepared to originate any parts of the service, it would be agreeable to the House of Clerical and Lay Deputies to receive them on Monday morning.

Accordingly the Secretary is desired to prepare a copy of the proposed form of public baptism of infants.

The public service requiring the use of the room where this House sit,

Adjourned to the apparatus room of the College, there to meet on Monday morning, at nine o'clock.

COLLEGE of Philadelphia, *Monday, October 12th, 1789.*

Divine service being over,

The House of Bishops sent, by their Secretary, to the House of Clerical and Lay Deputies, their amendments of the morning prayer, and of the litany, together with the alterations, originated in this House, of the ministration of the public baptism of infants.

This House received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, informing that they agree to the amendments proposed in regard to the tables of lessons for Sundays, and other holy days, excepting the fourth amendment, on which they desire a conference.

This House withdrew the said fourth amendment, and desired Dr. Parker to report the same to the House of Clerical and Lay Deputies.

This House then prepared alterations of the form of solemnization of matrimony, which were accordingly reported by their Secretary to the House of Clerical and Lay Deputies.

The House of Clerical and Lay Deputies returned to this House, by the Hon. Mr. Hopkinson, their amendments of the morning prayer and litany, with their concurrence in some articles, and non-concurrence in others.

This House prepared alterations of the order for the visitation of the sick, which were accordingly reported to the House of Clerical and Lay Deputies.

The House of Clerical and Lay Deputies returned to this House the proposed amendments of the selection of psalms, with their concurrence of some articles, and non-concurrence of others.

Adjourned till to-morrow at nine o'clock.

COLLEGE of Philadelphia, *Tuesday, October 13th, 1789.*

Divine service being over,

The House of Bishops proceeded to prepare—the order how the psalter is appointed to be read—the order how the rest of the holy scriptures is appointed to be read—and the order for the burial of the dead—which being prepared, were sent by the Secretary to the House of Clerical and Lay Deputies, together with a message, requesting a conference with that House on the amendments of the proposed morning prayer and litany, at such time, and in such manner, as they shall agree upon.

The House then proceeded to prepare a commination service, &c. when they received a message from the House of Clerical and Lay Deputies, by their Secretary, informing, that, agreeably to the request of this House, they had appointed five o'clock this afternoon for a conference on the proposed morning prayer and litany.

The room in which the House of Clerical and Lay Deputies meet was mutually agreed on, as most convenient for the business.

Adjourned till four o'clock this afternoon.

Four o'clock, P. M.

The House of Bishops received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker and the Rev. Dr. Moore, with information, that, if agreeable to this House, the House of Clerical and Lay Deputies would postpone the conference, agreed to be held this afternoon, until further communication; with which this House concurred.

This House then prepared the form and manner of setting forth the psalms in metre, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies; together with the form of commination, &c. and tables of moveable and immoveable feasts, with tables for finding the holy days.

The House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Beach, with information, that they had to propose prayers and thanksgivings for several occasions; which were accordingly presented.

Adjourned till nine o'clock to-morrow morning.

COLLEGE of Philadelphia, *Wednesday, October 14th, 1789.*

Divine service being over,

This House received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, with amendments of the alterations of the burial service, originated in this House.

The amendments being concurred in, the alterations were passed, and returned.

This House then originated alterations of the services for private baptism, and for the baptism of adults, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies.

A message from the House of Clerical and Lay Deputies, by the Hon. Mr. Hopkinson, was received by this House, which accompanied amendments of the alterations of the marriage service, originated in this House; which amendments being concurred in, the alterations were passed, and returned.

This House received from the House of Clerical and Lay Deputies a proposed communion service, and made amendments.

Adjourned till four o'clock in the afternoon.

Four o'clock, P. M.

The House originated alterations of the catechism—of the order of confirmation—and a form of family prayer—and sent them to the House of Clerical and Lay Deputies, with the amendments of the communion service; which last were concurred in, except one, which being withdrawn by this House, the service was passed, and returned.

Adjourned till to-morrow morning, nine o'clock.

COLLEGE of Philadelphia, *Thursday, October 15th, 1789.*

Divine service being over,

This House had returned to them from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, the order how the psalter is appointed to be read, and the order how the rest of the holy scripture is appointed to be read, with amendments; all of which were concurred in, except one, which was left for the conference, into which the house now went, agreeably to a former appointment, and in which they were employed during the morning of this day.

Adjourned till four o'clock this afternoon.

Four o'clock, P. M.

This House originated, and proposed to the House of Clerical and Lay Deputies—alterations of the title page—a form of ratification of the Book of Common Prayer—a table of contents—a form or manner of printing the former preface—and those called “Of the Service of the Church”—and “Of Ceremonies”—these, with the form of thanksgiving of women after child-birth, before prepared—and the amendments of the occasional prayers—were sent by the Secretary to the House of Clerical and Lay Deputies; after which the two houses proceeded in their conference.

Adjourned till to-morrow morning, nine o'clock.

COLLEGE, *Friday, October 16th, 1789.*

Divine service being over,

This House received from the House of Clerical and Lay Deputies, by Dr. Blackwell, canons, as reported by a committee appointed at the former session.

This House acceded to the Canons proposed, except the amendment of one, in consequence of which it was proposed to withdraw the canon, which being acceded to, this House passed the canons.

This House received, by Robert Andrews, Esq. the proposed order for evening prayer, of which they made an amendment, by proposing the insertion of two hymns, as alternatives to the psalms already in the service; which being agreed to, the order for evening prayer was passed.

The House received, by the Rev. Mr. Bend, a table of proper psalms; which was passed.

The House received, by the Rev. Dr. Beach and Robert Andrews, Esq. the table of contents, and the other initial parts of the book of Common prayer, with a proposal, that they should be referred to a committee, to sit in the recess of this Convention; which was agreed to.

The House received, by the Rev. Mr. Ogden and Rev. Mr. Bend, amendments of the form of ratification of the book of common prayer, and also the form of churching of women, which are to lay over for consideration.

This House originated, and sent to the House of Clerical and Lay Deputies, as follow—a proposed ratification of the thirty-nine articles, with an exception in regard to the thirty-sixth and thirty-seventh articles—a form for the communion of the sick—a form for the visitation of prisoners—a form for thanksgiving for the fruits of the earth—and prayers to be inserted in the visitation of the sick.

The House of Clerical and Lay Deputies returned, by the Rev. Mr. Bend, the proposed form of printing the psalms in metre, with hymns, and proposed amendments of the same, which were agreed to, and the whole passed.

This House received, by the Rev. Mr. Bend, the visitation office and additional prayers, which being concurred in, the whole were passed; as was also the form of the ratification of the book of common prayer.

This House received, by Robert Andrews, Esq. the ratification of the articles, with a proposal for postponement, which was agreed to, the proposal for the communion of the sick being first presented and passed.

This House received, by the Rev. Mr. Bisset, a proposal for retaining the service for Ash-Wednesday, as in the proposed book, with one alteration, which was agreed to.

This House returned the occasional prayers, passed.

The House then passed the morning and evening prayer, the

litany, the selection of the psalms, and the orders how the psalter and the rest of the holy scripture is appointed to be read.

Four o'clock, P. M.

The House received from the House of Clerical and Lay Deputies, amendments of the catechism; which being agreed to, the service was passed.

This House returned to the House of Clerical and Lay Deputies, the office for the churching of women, and the occasional prayers, the amendments mutually proposed having been agreed to.

It is understood, that the services originated in this House, and not returned with amendments, have been agreed to.

This House received from the House of Clerical and Lay Deputies, a message, informing, that they had appointed a committee, to join with any person to be appointed by this House, in setting forth the Book of Common Prayer. In consequence of which, the Right Reverend Bishop White agrees to assist the committee in preparing the book for publication.

The House of Clerical and Lay Deputies signified to this House, that they were about to adjourn, to meet, the next stated time, in the city of New York, having previously appointed a committee to act, if necessary, in their recess. On which this House adjourned to the same time and place.

Signed as the Journal of the Convention, the sixteenth day of October, one thousand seven hundred and eighty-nine.

SAMUEL SEABURY, D. D. Bishop of Connecticut, President.

WILLIAM WHITE, D. D. Pennsylvania:

Attested. **JOSEPH CLARKSON, Secretary.**

APPENDIX.

CANONS,

For the Government of the Protestant Episcopal Church in the United States of America, agreed on and ratified in the General Convention of said Church, held in the City of Philadelphia, from the 29th day of September to the 16th day of October, 1789, inclusive.

CANON I. *Of the Orders of the Ministers in this Church.*

IN this church there shall always be three orders in the ministry, viz. **Bishops, Priests and Deacons.**

CANON II. *Certificates to be produced on the part of Bishops elect.*

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention, or a committee of that body, to be appointed to act in their recess, certificates, respectively, in the following words, viz.

Testimony from the members of the Convention in the state from whence the person is recommended for consecration.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

CANON III. *Of Episcopal Visitation.*

Every Bishop in this church shall, as often as may be convenient, visit the churches within his diocese or district, for the purposes of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic right of confirmation.

CANON IV. *Of the age of those who are to be ordained or consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old; and, except on urgent occasions, unless he hath been a Deacon one year.—No man shall be consecrated a Bishop of this church until he shall be thirty years old.

CANON V. *Of the Titles of those who are to be ordained.*

No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor, by some one of the vacant churches in that state.

CANON VI. *The Testimonials to be produced on the part of those who are to be ordained.*

Every candidate for holy orders shall be recommended to the Bishop by a standing committee of the convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

WE, whose names are here underwritten, testify, that A. B. for the space of three years last past, hath lived piously, soberly and honestly: Nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. And moreover we think him a person worthy to be admitted to the sacred order of ———. In witness whereof we have hereunto set our hands. Dated the ——— day of ——— in the year of our Lord ———.

But, before a standing committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop to whom he applies.

CANON VII. *Of the learning of those who are to be ordained.*

No person shall be ordained in this church until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required; unless it shall be recommended to the Bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part; which recommendation shall only be for good causes moving thereto, and shall be in the following words, with the signature of the names of the majority of such Convention.

WE, whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages (or of either of them, as the case may be) in the examination of A. B. for holy orders, will be of use to the church of which we are the Convention, in consideration of other qualifications of the said A. B. for the gospel ministry.

CANON VIII. *Of the stated times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September, and the thirteenth of December.

CANON IX. *Of those who, having been ordained by foreign Bishops, settle in this Church.*

No person, not a member of this church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the vestry of the church, in which he shall offer to officiate, a certificate, signed by the Bishop of the diocese or district, or, where there is no Bishop, by three clergymen of the standing committee of the Convention of that state, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church, and also satisfactory evidence of his moral character.

CANON X. *Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, use the book of common prayer, as the same shall be set forth and established by the authority of this, or some future General Convention; and until such establishment of an uniform book of common prayer in this church, every minister shall read the book of common prayer directed to be used by the Convention of the church in the state in which he resides; and no other prayer shall be used besides those contained in the said book.

CANON XI. *Of the duty of Ministers, in regard to Episcopal Visitation.*

It shall be the duty of ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens, to give information to the Bishop of the state of the congregation; under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XII. *Notorious Crimes and Scandals to be censured.*

If any persons within this church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving of them of all privileges of church membership; according to such rules or process as may be provided, either by the General Convention, or by the Conventions in the different states.

CANON XIII. *Sober Conversation required in Ministers.*

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided, either by the General Convention, or by the Conventions in the different states.

CANON XIV. *Of the due celebration of Sundays.*

All manner of persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XV. *Ministers to keep a Register.*

Every minister of this church shall keep a register of baptisms, marriages and funerals within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner, as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those, who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those, who, on due enquiry, he shall find to have been baptised in this church; or who, having been otherwise baptised, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint act of the parties and of a minister of this church; whereby such persons shall have attached themselves to the same.

CANON XVI. *A List to be made, and published, of the Ministers of this Church.*

The secretary of the General Convention shall keep a register of all the clergy of this church whose names shall be delivered to him, in the following manner; that is to say,—Every Bishop of this church, or, where there is no Bishop, the standing committee of that diocese or district, shall, at the time of every General Convention, deliver, or cause to be delivered to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

CANON XVII. *Notice to be given of the Induction and dismissal of Ministers.*

It is hereby required, that on the induction of a minister into any church or parish, the parties shall deliver, or cause to be delivered to the Bishop, or to the standing committee of the diocese or district, notice of the same in the following form, or to this effect:

WE, the Church wardens (or in case of an Assistant Minister, we, the Rector and Church wardens) do certify to the Right Rev. (naming the Bishop) that (naming the person) has been duly chosen Rector (or Assistant Minister, as the case may be) of (naming the church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the Bishop, or the standing committee, be satisfied that the person so chosen is a qualified minister of this church, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

But if the Bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to enquire into the sufficiency of the person so chosen, according to such rules as may be made in the states respectively, and shall confirm or reject the appointment, as the issue of that enquiry may be.

Passed October 16, 1789.

House of Bishops,

SAMUEL SEABURY, Bp. Connecticut, President.

WILLIAM WHITE, Pennsylvania.

Attested. Joseph Clarkson, Secretary.

House of Clerical and Lay Deputies,

WILLIAM SMITH, President.

Attested. Francis Hopkinson, Secretary.

An Address to the President of the United States, published agreeably to the following order, viz:

IN CONVENTION, August 7th, 1789.

The address to the President of the United States being read, and signed in Convention—

Resolved, That the said address, with the answer that may be received thereto, be printed in the Journals of the adjourned meeting of this Convention.

To the President of the United States.

SIR,—WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Penn-

sylvania, Delaware, Maryland, Virginia and South Carolina, in general Convention assembled, beg leave, with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States.

When we contemplate the short but eventful history of our nation ; when we recollect the series of essential services performed by you in the course of the revolution ; the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you ; and especially when we remember the voluntary and magnanimous relinquishment of those high authorities at the moment of peace ; we anticipate the happiness of our country under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honorable retirement, to the first dignities of our government. An affectionate admiration of your private character, the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed, and the paternal solicitude for the happiness of the American people, together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal wish, and have produced, for the first time in the history of mankind, an example of unanimous consent in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion ; who has happily united a tender regard for other churches with an inviolable attachment to his own.

With unfeigned satisfaction we congratulate you on the establishment of the new constitution of government of the United States, the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism and wisdom of the honorable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and of our ancient virtues,—the extension of genuine religion,—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity,—an animating example of all public and private virtues,—the friend and guardian of

a free, enlightened and grateful people,—and that you may finally receive the reward which will be given to those, whose lives have been spent in promoting the happiness of mankind.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York.

New York. **Benjamin Moore, D. D.** Assistant Minister of Trinity Church, in the city of New York.

Abraham Beach, D. D. Assistant Minister of Trinity Church, in the city of New York.

New Jersey. **William Frazer, A. M.** Rector of St. Michael's Church, Trenton, and St. Andrew's Church, Amwell.

Uzal Ogden, Rector of Trinity Church, in Newark.

Henry Waddel, Rector of the churches in Shrewsbury and Middletown, New Jersey.

George H. Spieren, Rector of St. Peter's Church, Perth Amboy, New Jersey.

John Cox.

Samuel Ogden.

Robert Strettell Jones.

Pennsylvania. **Samuel Magaw, D. D.** Rector of St. Paul's, and Vice-Provost of the University of Pennsylvania.

Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints.

Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia.

Francis Hopkinson.

Gerardus Clarkson.

Tench Coxe.

Samuel Powel.

Delaware. **Joseph Couden, A. M.** Rector of St. Anne's.

Stephen Sykes, A. M. Rector of the United Churches of St. Peter's and St. Matthew, in Sussex county.

James Sykes.

Maryland. **William Smith, D. D.** Provost of the College and Academy of Philadelphia; and Clerical Deputy for Maryland, as late Rector of Chester parish, in Kent county.

Thomas John Clagget, Rector of St. Paul's, Prince George county.

Colin Ferguson, D. D. Rector of St. Paul's, Kent county.

John Bisset, A. M. Rector of Shrewsbury parish, Kent county.

William Frisby.

Richard B. Carmichael.

Virginia. **Robert Andrews.**

South Carolina. Robert Smith, D. D. Rector of St. Philip's Church, Charleston.

W. W. Burrows.

William Brisbane.

THE PRESIDENT'S ANSWER.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in General Convention assembled.

GENTLEMEN,

I **SINCERELY** thank you for your affectionate congratulations on my election to the chief magistracy of the United States.

After having received from my fellow citizens in general the most liberal treatment—after having found them disposed to contemplate, in the most flattering point of view, the performance of my military services, and the manner of my retirement at the close of the war—I feel that I have a right to console myself, in my present arduous undertaking, with a hope, that they will still be inclined to put the most favourable construction on the motives which may influence me in my future public transactions.

The satisfaction arising from the indulgent opinion entertained by the American people, of my conduct, will, I trust, be some security for preventing me from doing any thing, which might justly incur the forfeiture of that opinion. And the consideration, that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects indeed, to see christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more christian like spirit, than ever they have done in any former age, or in any other nation.

I receive, with the greatest satisfaction, your congratulations on the establishment of the New Constitution of Government; because I believe its mild, yet efficient, operations will tend to remove every remaining apprehension of those, with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal Legislature seem to promise the restoration of order and our ancient virtues,—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, Most Reverend and respectable Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and

the people whom you represent, be the happy subjects of Divine Benediction both here and hereafter !

GEORGE WASHINGTON.

August 19, 1789.

APPENDIX. No. II.

An Address to the Most Reverend the Archbishops of Canterbury and York.

Most Venerable and illustrious Fathers and Prelates :

WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgements to you, and (by your means) to all the venerable Bishops of the church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness, for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient order of Bishops, and are now assembled, through the blessing of God, as a church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship, which we believe to be truly apostolical.

The growing prospect of this happy diffusion of christianity, and the assurance we can give you that our churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that, during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations ; that we continue, as heretofore, most sincerely attached to the faith and doctrine of the Church of England ; and that not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been, an application from our sister churches in the eastern states expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline ; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers, which have come before us on that very interesting subject, and of the proceedings we have had thereupon, by which you will be enabled to judge concerning the

particular delicacy of our situation, and, probably to relieve us from any difficulties which may be found therein.

The application from the church in the states of Massachusetts and New Hampshire is in the following words, viz.

THE good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles ;

We, Presbyters of said church, in the states of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the Universe for his goodness in this respect, and with the most ardent love to his church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted, for leading his followers into the ways of truth and holiness, and preserving his church in the unity of the spirit and the bond of peace ; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest order of the ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these states, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Reverend Edward Bass, a Presbyter of said church, and Rector of St. Paul's, in Newburyport, to be our Bishop ; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers, by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission, which, by the laws of Christ and the constitution of our church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment to the communion at large in these states, which will make him a valuable acquisition to the order, and, we trust, a rich blessing to the church.

Done at a meeting of the Presbyters, whose names are underwritten, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis 1789.

Samuel Parker, Rector of Trinity Church, Boston.

T. Fitch Oliver, Rector of St. Michael's Church, Marblehead.

John Cousens Ogden, Rector of Queen's Chapel, Portsmouth,
New Hampshire.

William Montague, Minister of Christ's Church, Boston.

Tillotson Brunson, Assistant Minister of Christ's Church,
Boston.

A true copy.

Attest. Samuel Parker.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of the said church.

EDWARD BASS, *Chairman.*

A true copy.

Attest. Samuel Parker.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:—"The clergy here have appointed me their agent, to appear at any convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should attend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The clergy of this state are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not; whether we shall be an united or divided church. Some little difference in government may exist in different states, without affecting the essential points of union and communion."

In the like spirit, the Right Rev. Dr. Seabury, Bishop of the

church in **Connecticut**, in his letter to the **Rev. Dr. Smith**, dated **July 23d**, writes on the subject of union, &c. as followeth.—

“The wish of my heart, and the wish of the clergy and of the church people of this state, would certainly have carried me and some of the clergy to your **General Convention**, had we conceived we could have attended with propriety. The necessity of an union of all the churches, and the disadvantages of our present dis-union, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions, which, while they remain, must prevent all possibility of uniting. The church of **Connecticut** consists, at present, of nineteen clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the church in any state in the union.”

After the most serious deliberation upon this important business, and cordially joining with our brethren of the eastern or **New England** churches in the desire of union, the following resolves were unanimously adopted in **Convention**, viz :

Resolved,—“1st. That a complete order of **Bishops**, derived as well under the **English** as the **Scots** line of succession, doth now subsist within the **United States of America**, in the persons of the **Right Rev. William White, D. D.** Bishop of the **Protestant Episcopal Church** in the state of **Pennsylvania**; the **Right Rev. Samuel Provoost, D. D.** Bishop of the said church in the state of **New York**; and the **Right Rev. Samuel Seabury, D. D.** Bishop of the said church in the state of **Connecticut**.

2d. That the said three **Bishops** are fully competent to every proper act and duty of the episcopal office and character in these **United States**; as well in respect to the consecration of other **Bishops**, and the ordering of **Priests** and **Deacons**, as for the government of the church, according to such canons, rules and institutions, as now are, or hereafter may be, duly made and ordained by the church in that case.

3d. That in christian charity, as well as of duty, necessity and expediency, the churches represented in this **Convention** ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister churches in these states; and therefore, *Resolved*,—

4th. That the **Right Rev. Dr. White** and the **Right Rev. Dr. Provoost** be, and they hereby are, requested to join with the **Right Rev. Dr. Seabury**, in complying with the prayer of the clergy of the states of **Massachusetts** and **New Hampshire**, for the consecration of the **Rev. Edward Bass**, Bishop elect of the churches in the said states; but that, before the said **Bishops** comply with the request aforesaid, it be proposed to the churches in the **New England** states to meet the churches of these states, with the said

three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

5th. That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven states comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister churches, in that way which may be most acceptable to them, and in itself legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this 8th day of August, 1789, and directed to be signed by all the members, as the act of their body, and by the President officially.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

Abraham Beach, D. D. assistant Minister of Trinity Church, in the city of New York.

Benjamin Moore, D. D. assistant Minister of Trinity Church, in the city of New York.

Moses Rogers, Lay Deputy from New York.

New Jersey.

William Frazer, A. M. Rector of St. Michael's Church, in Trenton, and St. Andrew's, in Amwell.

Uzal Ogden, Rector of Trinity Church, Newark.

Henry Waddell, Rector of the Churches of Shrewsbury and Middleton.

George H. Spieren, Rector of St. Peter's, Perth Amboy.

John Cox,

Samuel Ogden,

Robert S. Jones,

} Lay Deputies.

Pennsylvania.

Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia, Vice Provost of the University.

Robert Blackwell, D. D. senior assistant Minister of Christ Church and St. Peter's, Philadelphia.

Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints.

Joseph G. J. Bend, assistant Minister of Christ Church and St. Peter's, in Philadelphia.

Gerardus Clarkson,
Tench Coxe,
Francis Hopkinson, } Lay Deputies.

Delaware.

Joseph Cowden, Clerical Deputy.

Stephen Sykes, Clerical Deputy.

James Sykes, Lay Deputy.

Maryland.

William Smith, D. D. Provost of the College and Academy of Philadelphia, and Clerical Deputy, as late Rector of Chester Parish, Kent county, Maryland. And for

Thomas John Claggett, D. D. Rector of St. Paul's, Prince George's County.

Colin Ferguson, D. D. Rector of St. Paul's, Kent County.

John Bisset, A. M. Rector of Shrewsbury Parish.

Richard B. Carmichael,
William Frisby, } Lay Deputies.

Virginia.

Robert Andrews, Professor of Mathematics in the College of William and Mary.

South Carolina.

Robert Smith, D. D. Rector of St. Philip's Church, and Principal of Charleston College.

William Brisbane,
William Burrows, } Lay Deputies.

APPENDIX. No. III.

Papers relating to the Scots Episcopacy, as connected with the English, and the consecration of Bishop Seabury.

Extract from the Register of Archbishop Juxon, in the Library of his Grace the Archbishop of Canterbury, at Lambeth Palace.—*Fol.* 237.

IT appears that James Sharp was consecrated Archbishop of St. Andrew's—Andrew Fairfoull, Archbishop of Glasgow—Robert Leighton, Bishop of Doublenen (Dunblane)—and James Hamilton, Bishop of Galloway—on the 15th day of December, 1661, in St. Peter's Church, Westminster, by Gilbert, Bishop of London, Commissary to the Archbishop of Canterbury;—and

that the Right Rev. George, Bishop of Worcester, John, Bishop of Carlisle, and Hugh, Bishop of Landaff, were present and assisting.

Extracted this 3d day of June, 1789, by me,
William Dickes, Secretary.

London, June 3d, 1789.

THAT the above is a true copy of an extract procured by order of Archbishop Moore, to be sent to Bishop Seabury, in Connecticut, is attested by us, Bishops of the Scottish Church, now in this place, on business of importance to the said Church.

John Skinner, Bishop.

William Abernethy Drummond, Bishop.

John Stræchan, Bishop.

A List of the Consecration and succession of Scots Bishops, since the Revolution, 1688, under William the Third, as far as the Consecration of Bishop Seabury is concerned.

1693. Feb. 23. Dr. George Hickes, was consecrated Suffragan of Thetford, in the Bishop of Peterborough's chapel, in the parish of Enfield, by Dr. William Loyd, Bishop of Norwich, Dr. Francis Turner, Bishop of Ely, and Dr. Thomas White, Bishop of Peterborough. N. B. Dr. Loyd, Dr. Turner and Dr. White, were three of the English Bishops who were deprived at the revolution, by the civil power, for not swearing allegiance to William the Third. They were also three of the seven Bishops who had been sent to the Tower, by James the Second, for refusing to order an illegal proclamation to be read in their diocesses.

1705. Jan. 25. Mr. John Sage, formerly one of the Ministers of Glasgow, and Mr. John Fullarton, formerly Minister of Paisley, were consecrated at Edinburgh, by John Paterson, Archbishop of Glasgow, Alexander Rose, Bishop of Edinburgh, and Robert Douglas, Bishop of Dunblane. N. B. Archbishop Paterson, Bishop Rose and Bishop Douglas, were deprived at the revolution, by the civil power, because they refused to swear allegiance to William the Third.

1709. April 28. Mr. John Falconar, Minister at Cairnbee, and Mr. Henry Chrystie, Minister at Kinross, were consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Sage.

1711. Aug. 25. The Honourable Archibald Campbel was consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Falconar.

1712. Feb. 24. Mr. James Gadderar, formerly Minister at Kilmaurs, was consecrated at London, by Bishop Hickes, Bishop Falconar, and Bishop Campbel.

1712. Oct. 22. Mr. Arthur Millar, formerly Minister at Inveresk, and Mr. William Irvine, formerly Minister at Kirk-michael, in Carrict, were consecrated at Edinburgh, by Bishop Rose of Edinburgh, Bishop Fullarton and Bishop Falconar.

After the Bishop of Edinburgh's death.

1722. *Oct. 7.* Mr. Andrew Cant, formerly one of the Ministers of Edinburgh, and Mr. David Freebairn, formerly Minister of Dunning, were consecrated at Edinburgh, by Bishop Fullarton, Bishop Millar and Bishop Irvine.

1722. *June 4.* Dr. Thomas Rattray of Craighall, was consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar, and Bishop Cant.

1727. *June 18.* Mr. William Dunbar, Minister at Cruden, and Mr. Robert Keith, Presbyter in Edinburgh, were consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar and Bishop Rattray. N. B. They who were deprived of their parishes at the revolution are, in this list, called Ministers; but they who have not been parish Ministers under the civil establishment are called Presbyters.

1736. *June 24.* Mr. Robert White, Presbyter at Cupar, was consecrated at Carsebank, near Forfar, by Bishop Rattray, Bishop Dunbar and Bishop Keith.

1741. *Sept. 10.* Mr. William Falconar, Presbyter at Forress, was consecrated at Alloa, in Clacmannanshire, by Bishop Rattray, Bishop Keith and Bishop White.

1742. *Oct. 4.* Mr. James Rait, Presbyter at Dundee, was consecrated at Edinburgh, by Bishop Rattray, Bishop Keith and Bishop White.

1743. *Aug. 19.* Mr. John Alexander, Presbyter at Alloa, in Clacmannanshire, was consecrated at Edinburgh, by Bishop Keith, Bishop White, Bishop Falconar and Bishop Rait.

1747. *July 17.* Mr. Andrew Gerard, Presbyter in Aberdeen, was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander.

1759. *Nov. 1.* Mr. Henry Edgar was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander, as Co-adjutor to Bishop White, then Primus. N. B. Anciently no Bishop in Scotland had the stile of Archbishop, but one of them had a precedency, under the title of, Primus Scotiæ Episcopus; And after the revolution they returned to their old stile, which they still retain; one of them being entitled Primus, to whom precedency is allowed, and deference paid in the synod of Bishops.

1762. *June 24.* Mr. Robert Forbes was consecrated at Forfar, by Bishop Falconar, Primus, Bishop Alexander and Bishop Gerard.

1768. *Sept. 21.* Mr. Robert Kilgour, Presbyter at Peterhead, was consecrated Bishop of Aberdeen, at Cupar, in Fife, by Bishop Falconar, Primus, Bishop Rait and Bishop Alexander.

1744. *Aug. 24.* Mr. Charles Rose, Presbyter at Down, was consecrated Bishop of Dunblane, at Forfar, by Bishop Falconar, Primus, Bishop Rait and Bishop Forbes.

1776. *June 27.* Mr. Arthur Petrie, Presbyter at Meikelfolla,

was consecrated Bishop Co-adjutor, at Dundee, by Bishop Falconar, Primus, Bishop Rait, Bishop Kilgour and Bishop Rose: And appointed Bishop of Ross and Caithness, July 8th, 1777. N. B. After the revolution, the Bishops in Scotland had no particular Diocess, but managed their ecclesiastical affairs in one body, as a college: But, finding inconveniencies in this mode, they took particular diocesses, which, though not exactly according to the limits of the diocesses under the former legal establishment, still retain their old names.

1778. Aug. 13. Mr. George Innes, Presbyter in Aberdeen, was consecrated Bishop of Brechen, at Alloa, by Bishop Falconar, Primus, Bishop Rose and Bishop Petrie.

1782. Sept. 25. Mr. John Skinner, Presbyter in Aberdeen, was consecrated Bishop Co-adjutor, at Luthermuir, in the diocess of Brechen, by Bishop Kilgour, Primus, Bishop Rose and Bishop Petrie.

☞ The foregoing list is taken from an attested copy, in the possession of Bishop Seabury.

1784. Nov. 14. Dr. Samuel Seabury, Presbyter, from the State of Connecticut, in America, was consecrated Bishop, at Aberdeen, by Bishop Kilgour, Primus, Bishop Petrie and Bishop Skinner,—as by the deed of consecration, as follows, viz.

IN DEI NOMINE. Amen.

Omnibus ubique Catholicis per Presentes pateat,

NOS, Robertum Kilgour, miseratione divina, Episcopum Aberdonien—Arthurum Petrie, Episcopum Rossen et Moravien—et Joannem Skinner, Episcopum Coadjutorem; Myſteria Sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio fretos (presentibus tam e Clero, quam e Populo testibus idoneis) Samuel-em Seabury, Doctorem Divinitatis, sacro Presbyteratus ordine jam decoratum, ac nobis præ Vitæ integritate, Morum probitate et Orthodoxia, commendatum, et ad docendum et regendum aptum et idoneum, ad sacrum et sublimem Episcopatus Ordinem promovisse, et rite ac canonice, secundum Morem et Ritus Ecclesiæ Scoticanæ, consecrasse, Die Novembris decimo quarto, Anno Æræ Christianæ Millesimo Septingentisimo Octagesimo Quarto.—

In cujus Rei Testimonium, Instrumento huic (chirographis nostis prius munito) Sigilla nostra apponi mandavimus.

Robertus Kilgour, Episcopus, et Primus. (L. S.)

Arthurus Petrie, Episcopus. (L. S.)

Joannes Skinner, Episcopus. (L. S.)

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,

HELD IN

The City of New York, from Tuesday, September 11th, to
Wednesday, September 19th, 1792.

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of Rhode Island.

Rev. John Bowden,
Samuel Marsh, Esquire.

From the State of Connecticut.

Rev. Abraham Jarvis, D. D.
Philip Nichols, Esquire,
Thomas Belden, Esquire.

From the State of New York.

Rev. Benjamin Moore, D. D.
Rev. Abraham Beach, D. D.
Rev. Thomas L. Moore,
Rev. Richard C. Moore,
Aquila Giles, Esquire,
Dr. Samuel Martin.

From the State of New Jersey.

Rev. Uzal Ogden,
Rev. William Frazer,
Rev. Henry Waddell,
Hon. Robert Morris, Esquire,
Colonel Samuel Ogden,
John De Hart, Esquire.

From the State of Pennsylvania.

Rev. William Smith, D. D.
Rev. Samuel Magaw, D. D.
Rev. Joseph Pilmore,
Rev. Elisha Rigg,
John Campbell, Esquire.

From the State of Delaware.

Rev. John Bisset.

From the State of Maryland.

Rev. John Bowie, D. D.
Rev. Joseph G. J. Bend,
Rev. John Coleman,
Colonel John Weems,
Major James Lloyd,
Dr. John Hindman,
Mr. James Howard.

From the State of Virginia.

Rev. Samuel S. M'Croskey,
Robert Andrews, Esquire.

From the State of South Carolina.

Rev. Thomas Frost.

JOURNAL, &c.

NEW YORK, *Tuesday, September 11th, 1792.*

CLERICAL and **Lay Deputies** from the churches in several of the states assembled in **Trinity Church**, at 10 o'clock, **A. M.** and, after prayers read by the **Rev. Thomas L. Moore**, judging it proper to wait for the arrival of the Deputies from other churches ;

Adjourned to ten o'clock to-morrow morning.

Wednesday, 10 o'clock, A. M.

The members met and attended divine service performed by the **Right Rev. Dr. Madison** and **Rev. Dr. Magaw**, and a sermon preached by the **Right Rev. Dr. Seabury**.

After the congregation was dismissed, the members assembled, the **Rev. Dr. Smith**, the **President** of the last **Convention**, in the chair.

The **Rev. John Bisset** was appointed **Secretary pro tempore**.

The members proceeded to choose by ballot, a **President** of the house : and the **Rev. Dr. William Smith** was elected.

They then proceeded to choose a secretary by ballot ; and the **Rev. John Bisset** was elected.

Resolved, That the **Rev. Dr. Beach**, **Rev. Mr. Ogden**, and **Major Lloyd**, be a committee to examine the credentials of the members, and report thereon.

Resolved, That the **Rev. Dr. Moore**, **Mr. Andrews**, **Rev. Mr. Frazer**, **Mr. Campbell** and **Mr. Marsh** be a committee to report rules of order.

Resolved unanimously, That the thanks of this house be given to the **Right Rev. Dr. Seabury**, for his sermon delivered this day in **Trinity Church**, and that the **Rev. Dr. Beach** and **Robert Andrews, Esquire**, be appointed to present the thanks of this house, and to request a copy of the sermon for publication.

Ordered, That the **Rev. Dr. Beach** inform the house of **Bishops**, that this house is now organized, and ready to proceed to business, and to receive any communications from them, and to propose 10 o'clock **A. M.** as the stated hour of meeting.

The **Bishops** informed the house by their **Secretary**, that they agree to the hour of ten as the time of meeting.

Adjourned to ten o'clock to-morrow morning.

Thursday, 10 o'clock A. M.

The **Rev. John Bisset** read prayers.

Ordered, That the **Rev. Mr. Ogden** inform the **Bishops**, that seats are prepared for their accommodation on the right hand of the chair, whenever they may choose to be present at the debates of the house.

The Rev. Dr. Beach, from the committee on the credentials of the members, brought in a report which was read and concurred with.

Resolved, That no person shall be capable of acting as a member of the house of deputies, under the deputation of more than one convention.

In consequence of this resolve, the Rev. John Bisset, who had been reported as elected by the churches in Maryland and Delaware, took his seat as representative of the church of Delaware.

The Rev. John Bowden and Samuel Marsh, Esquire, two of the deputies from the church in Connecticut, having produced a testimonial of their appointment by the church in Rhode Island, took their seats as representatives of that church.

The Rev. Dr. Moore, from the committee for framing rules of order, brought in a report.

Ordered, That it be read.

Ordered, That it be read a second time, and considered by paragraphs.

Accordingly it was read and considered; and the following rules were adopted and ratified:—

I. The business of every day shall be introduced by prayers.

II. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

III. No member shall absent himself from the service of the convention, unless he have leave, or be unable to attend.

IV. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall with due respect address himself to the President, confining himself strictly to the point in debate.

V. No member shall speak more than twice in the same debate, without leave of the House.

VI. A question being once determined, shall stand as the judgment of the Convention, and shall not be again drawn into debate during the same session.

VII. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

VIII. Every member who shall be in the Convention when any question is put, shall, on a division, be counted, unless he be particularly interested in the decision.

IX. No motion shall be considered as before the House unless it be seconded, and reduced to writing, when required.

X. When any question is before the Convention, it shall be determined on before any thing new is introduced, except the question for adjournment.

XI. The question on a motion for adjournment shall be taken before any other, and without debate.

XII. When the Convention is to rise, every member shall keep his seat until the President leave the chair.

The **Rev. Dr. Magaw** obtained leave of absence till Saturday morning.

Resolved, That the house now go into a committee of the whole on the state of the church ; **Rev. Dr. Moore** in the chair.

The committee rose and reported progress, and asked leave to sit again.

Adjourned to ten o'clock to-morrow morning.

Friday, 10 o'clock, A. M.

The **Rev. Uzal Ogden** read prayers.

It appearing to the Convention, that the church in the state of Rhode Island had not acceded to the constitution, but that the deputies from the church in Connecticut were vested by the said church in Rhode Island with full powers to act in all things on their behalf ;

Resolved, That the Deputies from the church in Connecticut are authorized to accede to the constitution of the Protestant Episcopal Church in the United States of America, in the name and behalf of the church in the state of Rhode Island.

Accordingly, the Clerical and Lay Deputies from the church in Connecticut, subscribed the constitution in the name of the church in Rhode Island.

Satisfactory documents having been laid before the convention, of the appointment of the **Rev. Thomas J. Claggett, D. D.** to the office of Bishop of the Protestant Episcopal Church in the state of Maryland, and also a testimony of the convention of the church in that state, in the form prescribed by the canon ;

Resolved, That this house do now proceed to sign the testimony in such cases required from the General Convention.

Accordingly, the said testimony was signed by all the members, and delivered to the Deputies from the church in Maryland, to be presented to the **Rev. Dr. Claggett**.

Resolved, That the **Rev. Dr. Moore** and Colonel Giles, be a committee, to request of the Mayor and Aldermen of New York, the use of two apartments in the City Hall, for the accommodation of the Convention.

The house again resolved itself into a committee of the whole, on the state of the church.

The **Rev. Dr. Moore**, from the committee of the whole, reported, that a motion for ratifying the proposed amendment of the constitution, by which the House of Bishops would be invested with a negative upon the proceedings of the other house, was negatived.

The **Rev. Mr. Waddell** obtained leave of absence for to-morrow. Adjourned to ten o'clock to-morrow morning.

Saturday, 10 o'clock, A. M.

The **Rev. Joseph Pilmore** read prayers.

The Rev. Dr. Moore reported, that the Mayor and Aldermen had granted the use of two apartments in the City Hall for the accommodation of the two Houses of Convention.

The house adjourned to the City Hall.

Ordered, That Major Lloyd inform the House of Bishops, that this house request a conference with them on the general state of the church, and propose that the Bishops appoint the time and place for holding such conference.

The Rev. Richard C. Moore obtained leave of absence till Monday morning.

It was moved to concur with the resolve of the committee of the whole, on the question respecting the bishops' negative.

The previous question was then moved—Shall the motion for concurrence be now put, and determined in the negative.

On motion, *Resolved*, That it be made known to the several state conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the house of bishops with a full negative upon the proceedings of the other house.

The house received from the house of bishops, alterations of the office of consecrating bishops, and information that they agreed to enter immediately into conference with the Clerical and Lay Deputies in their house.

The house went into conference with the house of bishops.

After the conference, in which the expediency of considering the articles of religion at this time was discussed,

Resolved, That, as the churches in some of the states are not represented in this Convention, and others only partially, the consideration of the articles of religion be postponed until the next General Convention.

The office of consecration, as altered by the house of bishops, was taken up and read.

It was read a second time, and considered by paragraphs.

Resolved, That it be agreed to and passed.

The house received information from the house of bishops, that they had examined and approved the testimonials of the Rev. Dr. Claggett, bishop elect of the church in Maryland; and that they had appointed half after ten o'clock on Monday morning, as the time for his consecration.

Adjourned to nine o'clock on Monday morning.

Monday, 9 o'clock, A. M.

The Rev. Dr. Smith read prayers.

The house adjourned to attend divine service in Trinity Church, on occasion of the consecration of the Rev. Dr. Claggett, bishop elect of the church in Maryland.

After divine service the house met.

Resolved unanimously, That the thanks of this house be given

to the **Rev. Dr. Smith**, for his sermon delivered this day in **Trinity church**, and that he be requested to furnish a copy of the same for publication.

Resolved, That a message be sent to the **House of Bishops**, requesting a conference with them at half after nine o'clock to-morrow.

This message was carried by **Major Lloyd**, who returned and informed the house, that the **Bishops** agree to meet the house at the hour proposed.

A letter and copy of proceedings of the **Clergy and Laity** of the church in **North Carolina** were laid before the house, expressing their approbation of the proceedings of the last **General Convention** held in **Philadelphia**, and their willingness to accede to the **Constitution of the Protestant Episcopal Church in the United States of America**.

Ordered, That they be preserved by the **Secretary** among the **Records of the House**.

A letter was received from **Mr. Parry Hall**, **Printer** in **Philadelphia**, which was read and ordered to lie on the table.

The **Rev. Mr. Rigg**, and **Rev. Mr. Bend**, obtained leave of absence for the remaining part of the session.

The **House** received from the **House of Bishops**, alterations of the form and manner of ordering **Priests**, which were read.

Adjourned to 9 o'clock to-morrow morning.

TUESDAY, 9 o'clock, A. M.

The **Rev. Dr. Smith** read prayers.

The form of ordering **Priests** was again read and considered by paragraphs, and with two amendments, was passed.

Ordered, That the **House of Bishops** be informed thereof by **Mr. Bisset**; who returned, and reported, that they concurred with the amendments proposed by this **House**.

The **House** went into conference with the **House of Bishops** on the state of the church.

When the **Bishops** withdrew, the **President** reported, that the two **Houses** had agreed to appoint a joint committee to compare the printed edition of the book of common prayer with the original acts of the last **General Convention**, where they may judge it necessary, and to prepare a mode of authenticating the book by some certain standard, and of publishing future editions of the same in the churches in the different states.

Resolved, That the **Rev. Dr. Magaw**, **Rev. Dr. Moore**, **Rev. Mr. Jarvis**, **Col. Ogden**, **John De Hart**, **Esquire**, and **Dr. Hindman**, be a committee on the part of this **House** for the above purpose.

The **President** also reported, that the two **Houses** had agreed to appoint a joint committee for preparing a plan of supporting missionaries to preach the gospel on the frontiers of the **United States**.

Resolved, That the Rev. Dr. Beach, Rev. Mr. Bowden, Rev. Mr. M'Croskey, Rev. Mr. Frost, Samuel Marsh, Esq. Dr. Martin, Major Lloyd, and Mr. Campbell, be a committee on the part of this House for the above purpose.

The Rev. Mr. Frazer, Rev. Mr. Coleman, Mr. Andrews, and Mr. Marsh, had leave of absence after to-morrow morning.

Resolved, That the next meeting of the General Convention be held in the city of Philadelphia; and that the House of Bishops be requested to appoint one of their body to open the Convention with a sermon.

Ordered, That the Rev. Mr. Frost communicate to the House of Bishops the above resolve and appointment of committees.

The House of Bishops informed the House, that they had appointed Bishops Seabury and White, a committee to act in conjunction with the committee appointed by this House, to compare the book of common prayer with the original acts, &c. and Bishops Madison and Claggett a committee to act with the committee appointed for preparing a plan of supporting missionaries, &c.

The house received from the House of Bishops alterations of the form and manner of making Deacons.

Ordered, That they be read.

A message was received from the House of Bishops, informing this house, that they agreed to the resolve of holding the next meeting of the General Convention in Philadelphia, and that they had appointed the Right Rev. Dr. Provoost to open the Convention with a sermon.

The form of making Deacons was again taken up and considered by paragraphs, and, with some amendments, was agreed to.

Ordered, That Mr. Bisset carry it to the House of Bishops, and request their concurrence with the amendments proposed.

The House of Bishops informed the house, that they concurred with the amendments proposed to the form of making Deacons.

The house received from the House of Bishops additional canons, and a resolve for printing in one book, the form of ordaining Deacons, Priests, and Bishops.

Ordered, That the canons be read.

Adjourned to 9 o'clock to-morrow morning.

WEDNESDAY, 9 o'clock, A. M.

The Rev. Dr. Magaw read prayers.

The Rev. Dr. Magaw, from the committee appointed for comparing the printed edition of the book of common prayer, with the original act, &c. brought in a report, which was read, and ordered to lie on the table.

The Rev. Dr. Beach, from the committee appointed for preparing a plan for supporting missionaries, &c. brought in a report, which was read and ordered to lie on the table.

The additional canons were again taken up, and considered by paragraphs.

Six additional canons were, with amendments, agreed to and enacted; and, with an amendment of the 7th canon, ordered to be sent, by Mr. Bisset, to the House of Bishops, for their concurrence in the amendments of this House.

The House of Bishops informed the house, that they concurred with the amendments proposed by this house to the canons, except to the amendment to the 4th.

Resolved, That the house concur with the resolve of the House of Bishops, for printing in one book, the form of ordaining Deacons, Priests, and Bishops, and that the Rev. Dr. Moore be appointed, on the part of this house, for that purpose.

Resolved, That the house adhere to their amendment of the 4th canon; and that Col. Ogden inform the house of Bishops thereof.

The report of the committee on the book of common prayer, was again taken up, and considered by paragraphs, and with amendments, sent by the Secretary to the House of Bishops for their concurrence.

The House of Bishops informed the house, that they recede from their disagreement to the amendment of the 4th canon, and agree to the resolve respecting the negative of the House of Bishops.

The report of the committee on the plan for supporting missionaries, &c. was again taken up and considered by paragraphs, and some amendments were proposed and agreed to.

A message was received from the House of Bishops, proposing, that a joint committee be appointed for publishing journals of the two houses, and that the lists of Clergy be printed in an appendix.

The Rev. Dr. Bowie, and Dr. Hindman obtained leave of absence.

Adjourned to 5 o'clock, P. M.

Five o'clock, I. M.

The house met, and proceeded in the consideration of the report on the plan for supporting missionaries, &c. which was agreed to with amendments; and the Secretary was desired to carry it to the House of Bishops for their concurrence.

Ordered, That the presiding Bishop be requested to forward to his Grace, the Archbishop of Canterbury, thirty copies of the journal for his use, and for the use of the Right Rev. the Bishops of England.

The house proceeded to appoint a standing committee, and the following gentlemen were chosen:

For New Hampshire, the Hon. Mr. Livermore.

For Massachusetts, the Rev. Dr. Parker.

For Rhode Island, the Rev. William Smith.

For Connecticut, the Rev. Abraham Jarvis.

For New York, the Rev. Dr. Moore, Rev. Dr. Beach, Richard Harrison, Esquire.

For New Jersey, the Rev. Uzal Ogden, Mr. J. M. Wallace, Colonel Ogden.

For Pennsylvania, the Rev. Dr. Magaw, Rev. Dr. Blackwell, Rev. Mr. Pilmore, Hon. Mr. Powell, Dr. Rush, Mr. John Wilcocks.

For Delaware, the Rev. Mr. Thorne, Nicholas Ridgely, Esq.

For Maryland, the Rev. John Bisset, Major Lloyd.

For Virginia, Rev. Mr. M'Croskey, Robert Andrews, Esq.

For South Carolina, the Rev. Dr. Smith, Hon. Mr. Izard.

Ordered, That the President of this house is chairman of the above committee; and is empowered to call together the members.

The house of Bishops proposed an amendment to the report respecting missionaries, which was agreed to.

The house proceeded to appoint a committee, for carrying into effect the act respecting missionaries; and the Rev. Dr. Smith, Rev. Dr. Magaw, Rev. Dr. Blackwell, Rev. Dr. Andrews, Hon. Mr. Powell, Mr. John Wood, and Dr. Rush, were chosen.

Ordered, That the Secretary inform the house of Bishops thereof.

The house of Bishops informed the house, that they agree to the amendment of the 7th canon of the last Convention, and propose that the annexed certificate be altered, to correspond with it; and that the canons, so altered, be published as a canon of this Convention.

Resolved, That the above proposal be agreed to.

The house proceeded to appoint a committee, on the part of this house, for publishing and authenticating the book of common prayer, agreeably to an act of Convention passed for that purpose; and the Rev. Dr. Moore, Rev. Dr. Beach, and Dr. Johnson were chosen.

Ordered, That the house of Bishops be informed thereof by the Secretary, who reported, that they had appointed the Right Rev. Dr. Provoost.

Resolved unanimously, That the thanks of this house be given to the Mayor and Aldermen of New York for the use of the City Hall; and that the Rev. Dr. Moore and Colonel Giles communicate the same.

Resolved, That the Rev. Dr. Moore, Rev. Dr. Beach, and the Secretary, be a committee on the part of this house, for revising, correcting, and publishing the Journals.

Ordered, That one thousand copies of the Journals be printed.

Resolved, That the thanks of the house be given to the President and Secretary for their attention and services.

The house rose.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM SMITH, President.

Attest. J. Bisset, Secretary.

JOURNAL
OF THE
HOUSE OF BISHOPS.

NEW YORK, *September 11th*, 1792.

THE Right Rev. Dr. Seabury, Bishop of the Protestant Episcopal Church in the states of Connecticut and Rhode Island, attended in Trinity Church, at 10 o'clock, A. M. and, after prayers,

Adjourned to 10 o'clock to-morrow morning.

WEDNESDAY, *ten o'clock*, A. M.

The members met: present, the Right Rev. Dr. Seabury, Right Rev. Dr. Provoost, Bishop of the Protestant Episcopal Church in New York; Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania; and the Right Rev. Dr. Madison, Bishop of the Protestant Episcopal Church in Virginia.

They then attended divine service. The Right Rev. Dr. Madison read prayers, and the Right Rev. Dr. Seabury preached, agreeably to the appointment of the last General Convention.

After divine service they proceeded to the choice of a Secretary; and the Rev. Samuel Keene was appointed, pro tempore.

The house of Clerical and Lay Deputies informed the Bishops that they were organized, and ready to proceed to business; and that they propose ten o'clock, A. M. as the stated hour of meeting.

The Bishops agreed to meet at the same hour, and desired their Secretary to notify the same to the house of Clerical and Lay Deputies.

The Bishops took into consideration the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons; and, after some deliberation, agreed to postpone the farther consideration thereof till Friday next. Adjourned.

THURSDAY, *ten o'clock*, A. M.

The Bishops met, and attended prayers in the house of Clerical and Lay Deputies.

The first rule for the government of the house of Bishops, as agreed on at the last Convention, was re-considered.

Resolved, That the said rule be rescinded—that the following be adopted instead thereof, viz:—The office of President of this house shall be held in rotation, beginning from the north; refer-

ence being had to the presidency of this house in the last Convention.

In consequence of the above rule, the Right Rev. Dr. Provoost took the chair. Adjourned.

FRIDAY, ten o'clock, A. M.

The house met: present, the Right Rev. Dr. Provoost, Right Rev. Dr. Seabury, Right Rev. Dr. White, and Right Rev. Dr. Madison; and attended prayers in the house of Clerical and Lay Deputies.

The house went into the consideration of the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, agreeably to the postponement of Wednesday last.

A message being received from the house of Clerical and Lay Deputies, by the Rev. Dr. Moore, informing this house, that they had appointed a committee to apply for the use of an apartment in the City Hall; and that, if it meet with the concurrence of this house, application will also be made for another apartment to accommodate the Bishops.

Resolved, That the Rev. Dr. Moore be requested to inform the house of Clerical and Lay Deputies, that this house do concur in their proposition.

The house proceeded in the consideration of the form of ordaining or consecrating a Bishop; and, having agreed on sundry alterations of the same, appointed Bishops White and Madison a committee to prepare a draft of the said alterations, to be laid before the house of Clerical and Lay Deputies to-morrow morning.

Adjourned.

SATURDAY MORNING.

The house met: present, as yesterday.—The Rev. Mr. Keene being obliged to resign the office of Secretary, the Rev. L. Cutting was chosen in his stead.

The house received a message by the Rev. Dr. Moore, that rooms were prepared in the City Hall for the reception of the two houses of Convention.

The house received a message by the Rev. Dr. Beach, asking this house to concur with them in thanking the Right Rev. Bishop Seabury for his sermon delivered at the opening of the Convention, and in requesting a copy of the same to be printed.

Resolved, That this house concurs with the house of Clerical and Lay Deputies, in thanking the Right Rev. Bishop Seabury for his sermon delivered at the opening of the Convention, and in requesting a copy of the same to be printed.

The Clerical and Lay Deputies from the state of Maryland, presented to this house the Rev. Thomas John Claggett, D. D. as Bishop elect of the church in the said state, requesting that his consecration might be expedited. The said deputies laid before

the house the proceedings of the Convention held in Annapolis, in May, 1792, respecting the election of the Rev. Dr. Claggett, together with the certificates required by the 2d canon.

Adjourned to the Senate Chamber in the City Hall, agreeably to the determination of yesterday.

SENATE CHAMBER, CITY HALL.

The committee reported a draft of the alterations in the consecration service.

The house received a message from the Clerical and Lay Deputies, by the Hon. Mr. Lloyd, requesting a conference with them on the general state of the church.

Resolved, That the alterations in the consecration service be sent to the house of Clerical and Lay Deputies for their concurrence; and that they be informed, this house is now ready to meet them in their room on the proposed conference.

The house went into a conference with the house of Clerical and Lay Deputies, in which the President of this house was requested to take the chair, when the following motion was made:

Agreed, that as the churches in some of the states are not represented in this Convention, and others only partially, the consideration of the articles of religion be postponed until the next General Convention;—which passed in the negative in the house of Bishops, and in the affirmative in the house of Clerical and Lay Deputies.

The house having considered the testimonials respecting the election of the Rev. Dr. Claggett, and found them satisfactory,

Resolved, That the consecration of the Rev. Dr. Thomas John Claggett take place on Monday morning at half past ten.

Adjourned.

MONDAY MORNING, *nine o'clock.*

House met. Present, as on Saturday.

The house took under consideration the offices for ordaining Priests and Deacons, and having made some advance therein, proceeded to Trinity Church, to the consecration of the Rev. Thomas John Claggett, D. D. and, after divine service, returned to their house, when the Right Rev. Bishop Claggett took his seat.

A message from the house of Clerical and Lay Deputies, reporting, that they concurred with the house of Bishops in their alterations in the form of consecrating Bishops.

A message from the house of Clerical and Lay Deputies, requesting a conference between the two houses to-morrow morning, at half past nine o'clock.

In consideration of the resolve of the house of Clerical and Lay Deputies, respecting the articles, this house agree to postpone the same.

Resolved, That a record of the certificate of the consecration of the **Right Rev. Bishop Claggett**, be entered on the Journals of this house; and that the **Rector, Church Wardens, and Vestry of Trinity Church**, be requested to enter it on their church book.

Resolved, That it be proposed to the house of **Clerical and Lay Deputies**, to publish, in one book, the form and manner of making, ordaining, and consecrating **Bishops, Priests, and Deacons**, conformably to the alterations agreed on between the two houses.

Adjourned till half past nine to-morrow morning.

TUESDAY MORNING, half past nine.

House met: present, the **Right Rev. Bishops Provoost, Seabury, White, Madison, and Claggett**.

The house originated certain canons, and sent them to the house of **Clerical and Lay Deputies** for their concurrence.

The house received a message by the **Rev. Mr. Bisset**, from the house of **Clerical and Lay Deputies**, proposing two amendments in the office for ordaining **Priests**; to both which the house agreed.

The house went into a conference with the house of **Clerical and Lay Deputies**. The President of this house was requested to take the chair, in which conference the following propositions were agreed to.

Resolved, That a joint committee be appointed to compare the printed edition of the common prayer book with the original acts of the last General Convention, where they may judge it necessary; and to adopt a mode of authenticating the book by some certain standard, and for publishing future editions of the same in the churches of the different states.

Resolved, That a joint committee of both houses be appointed to report a plan for supporting missionaries to preach the gospel on the frontiers of the United States.

Resolved, That the **Right Rev. Bishops Seabury and White**, be a committee from this house on the first proposition; and the **Right Rev. Bishops Madison and Claggett** be a committee on the last.

The house received a message from the house of **Clerical and Lay Deputies**, proposing that the next General Convention be held in the city of **Philadelphia**, and that this house would appoint one of their body to open the Convention with a sermon;

Resolved, That this house agree to the above, and request the **Right Rev. Bishop Provoost** to preach the sermon.

The house originated alterations in the office for ordaining **Deacons**, and alterations of the preface, and of the title of the book of ordination and consecration, and sent them to the **House of Clerical and Lay Deputies**, requesting their concurrence.

The house received from the **House of Clerical and Lay Deputies**, amendments to the additions in the office for ordaining **Deacons**, and in the preface; in which the house concurred.

Adjourned.

WEDNESDAY, *September 19.*

The house met: Present, as yesterday, except Bishop Claggett.

The house received a message from the House of Clerical and Lay Deputies, asking the concurrence of the house in a resolve of thanks to the Rev. Dr. Smith, for his sermon delivered before them on the occasion of the consecration of Bishop Claggett, and that he be requested to furnish a copy of the same for publication.

Resolved, That this house concur in the same. The committee appointed yesterday to compare the printed edition, &c. also the committee appointed to prepare a plan for supporting missionaries to preach the Gospel on the frontiers of the United States, made report.

Resolved, That the several members of this house deliver to the Secretary, the lists of the Clergy of their respective dioceses, and that the House of Clerical and Lay Deputies be requested to send to this house the lists from the several states in which there are no Bishops, agreeably to the 16th canon, and that the said lists be printed as an appendix to the journal.

This house received a message from the House of Clerical and Lay deputies, proposing as follows;

That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative on the proceedings of the other house.

This house concurs in the above, and agrees to the amendment of the 4th canon.

The house received from the House of Clerical and Lay Deputies, their concurrence with the proposal concerning the publication of the ordination and consecration services. In that proposal, the President of this house was named on the joint committee by this house, and the Rev. Dr. Moore is appointed on the part of the Clerical and Lay Deputies.

The house received from the House of Clerical and Lay Deputies, amendments of the report of the joint committee to compare the printed edition of the prayer book, &c. to which this house agreed, and passed the report.

The House sent information to the House of Clerical and Lay Deputies, that they propose to adjourn to 6 o'clock this evening.

The house received from the House of Clerical and Lay Deputies, amendments of the report of the joint committee, on the plan for supporting missionaries to preach the Gospel on the frontiers of the United States, to which this house proposed an addition.

The house also received from the House of Clerical and Lay Deputies, a proposal of sending journals of this Convention to the Archbishop of Canterbury, for the purpose of informing his Grace, and the other Prelates of England, of the state and proceedings of this church.

Resolved, That the house concur therein.

The house of Clerical and Lay Deputies concurred in the report of the plan for the support of missionaries, &c. and named the requisite committee, with which this house agreed.

The House received a proposal from the House of Clerical and Lay Deputies, for printing one thousand copies of the journal; also, a message as to the mode of authenticating the acts of the Convention. This house agreed to the former, and proposed the acts to be authenticated by the signatures of the presidents of the respective houses.

The house received a message from the House of Clerical and Lay Deputies, with information, that they had appointed a committee to superintend the printing a correct edition of the common prayer book, requesting that a committee be appointed from this house for the same purpose; when Bishop Provoost was accordingly appointed.

A message reporting, that the House of Clerical and Lay Deputies concur with the proposal respecting the 7th canon.

The house received from the House of Clerical and Lay Deputies, their concurrence to the proposal for printing a list of the Clergy, in an appendix to the journal.

A message was received desiring the concurrence of this house, to the appointing a committee for printing their journal, when Bishop Provoost was appointed.

On motion, *Resolved*, That the thanks of this house be given to the Rev. L. Cutting, for his services as secretary.

The house rose.

Signed by order of the House of Bishops,

SAMUEL PROVOOST, President.

Attest. **L. CUTTING, Secretary.**

The Certificate of the Consecration of the Right Rev. Bishop Claggett, is as follows:

KNOW ALL MEN by these presents, that we Samuel Provoost, D. D. Bishop of the Protestant Episcopal church in the state of New York, presiding Bishop: Samuel Seabury, D. D. Bishop of Connecticut and Rhode Island; William White, D. D. Bishop of the Protestant Episcopal church in the commonwealth of Pennsylvania; James Madison, D. D. Bishop of the Protestant Episcopal church in the state of Virginia; under the protection of Almighty God, in Trinity church in the city of New York, on Monday the seventeenth of September, in the year of our Lord one thousand seven hundred and ninety-two, did then and there rightly and canonically consecrate our beloved in Christ, Thomas John Claggett, D. D. late Rector of St. James's parish in the state of Maryland, of whose sufficiency in good learning,

soundness in the faith, and purity of manners, we were fully ascertained, into the office of Bishop of the Protestant Episcopal church in the said state, to which the said Thomas John Claggett hath been elected by the Convention of the said state. In testimony whereof we have signed our names and caused our seals to be affixed. Given in the city of New York this nineteenth day of September, in the year of our Lord one thousand seven hundred and ninety-two.

SAMUEL PROVOOST,	(L. S.)
S. SEABURY,	(L. S.)
WM. WHITE,	(L. S.)
J. MADISON,	(L. S.)

A true copy of the certificate of the consecration of the Right Rev. Dr. Thomas John Claggett, as compared with the original, by

LEOC. CUTTING, Secretary of the House of Bishops.
J. BISSET, Secretary of the House of Clerical and Lay Deputies.

ADDITIONAL CANONS.

I.

FOR a more full accomplishment of the good purposes to be answered by the 16th canon, enacted by the last General Convention, it is hereby required, that every Clergyman claiming to be a Minister of this church, shall deliver in his name to the Bishop, or if there be no Bishop, to the chairman or some member of the standing committee, of the church in the state in which he resides, on or before Easter Monday, 1793 ; or, if he be not within any of the states which have acceded to the constitution of this church, then within three months after he shall come to reside in any of the said states. And every clergyman, during his neglect of conformity to this canon, shall not be known as a Clergyman of this church, or be admitted to minister in any offices of the same.

II.

If a Clergyman of the church in any diocese or district within this union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office ; the Bishop, or, if there be no Bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting, with the information given, the proofs of the charges made against him.

III.

Whenever a Clergyman shall be degraded, agreeably to the canons of any particular church in the union, the Bishop who

pronounces sentence, shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all the Bishops of this church; and, where there is no Bishop, to the standing committee.

IV.

In regard to the first certificate required in favour of a Bishop elect, by the 2d canon of the last General Convention, and the certificate required in favour of a candidate for Priest's or Deacon's orders, by the 6th canon; if there be any members of the bodies respectively concerned who have not the requisite personal knowledge of the parties, such persons may prefix the following declaration to their signatures:

WE believe the testimony contained in the above Certificate; and we join in the recommendation of A. B. to the office of — on sufficient evidence offered to us of the facts set forth.

Provided, That in the case of a Priest or Deacon, two at least of the standing committee sign the same, as being personally acquainted with the candidate.

V.

No stranger shall be permitted to officiate in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this church, the minister, or in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

VI.

No clergyman belonging to this church shall officiate, either by preaching or reading prayers in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church wardens, vestrymen, or trustees of the congregation.

The seventh Canon of the last General Convention, as altered and amended by this Convention.

Of the Learning of those who are to be Ordained.

NO person shall be ordained in this church, until he shall have satisfied the Bishop, and the two Presbyters by whom he shall be

examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required, and that he hath a competent knowledge of moral philosophy, church history, and the belles lettres, and hath paid attention to rhetoric and pulpit eloquence, as the means of giving additional efficacy to his labours ; unless it shall be recommended to the Bishop by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part : which recommendation shall only be for good causes moving thereto, and shall be in the following words, with the signature of the names of the majority of such Convention :

We, whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages, [or either of the other requisites specified in the seventh canon, as the case may be] in the examination of A. B. for holy orders, will be of use to the church of which we are the Convention, in consideration of other qualifications of the said A. B. for the Gospel Ministry.

Enacted September 19th, 1792.

House of Bishops,

SAMUEL PROVOOST, President.

Attest. L. Cutting, Secretary,

House of Clerical and Lay Deputies,

WILLIAM SMITH, President.

Attest. J. Bisset, Secretary.

An Act of the General Convention, for supporting Missionaries to preach the Gospel on the Frontiers of the United States.

1. **RESOLVED**, That it be recommended to the ministers of this church to preach a sermon in each of the churches under their care, on the first Sunday of September in every year ; and, if that day should not be adapted to the purpose, then on such other Sunday as the minister and vestry or trustees of the congregation shall appoint, for the purpose of collecting money in order to carry into effect this charitable design.

2. That the money so collected, be entered in a record to be kept by the vestries or trustees of each congregation ; and by the minister and church wardens or trustees, be delivered to a treasurer appointed by each State Convention, and, by him transmitted to a treasurer who shall be appointed as herein after directed.

3. That such Missionaries as may be employed by this church, be authorized to make collections of money from such congregations on the Frontiers as may contribute, and render an accurate account to the Bishop of this church in the state of Pennsylvania, and the standing committee to be appointed by this Convention, of the sums thus collected.

4. That the Bishop of this church in Pennsylvania, and the said standing committee, frame an address to the members of this church, recommending this charitable design to their particular attention; which address shall be read by every minister on the day appointed for the collection.

5. That the Bishop of this church in Pennsylvania, and the said standing committee, have authority to appoint a secretary and a treasurer; the first to carry on the correspondence, and the other to keep the accounts and the moneys of the institution.

6. That when it shall appear to the Bishop of this church in Pennsylvania, and the standing committee to be appointed as aforesaid, that sufficient funds have been provided for the above purpose, they shall then employ such Missionaries, allow such salaries, and make such arrangements, as to them shall seem best; reporting regularly their proceedings to each General Convention.

An Act of the General Convention, for publishing future Editions of the Book of Common Prayer, in the Churches in the different States.

RESOLVED, That a committee be appointed by the General Convention for the purpose of publishing the Book of Common Prayer, and securing the copy right to them and their assigns, in trust for the Convention; and that this committee be empowered and directed to convey a right to print the book to any printer or printers in any of the states, who may be recommended for that purpose by the state Convention, or their standing committee, free from any premium for copy right; such State Convention or standing committee to superintend, and correct the press according to the standard book.

The Rev. J. L. Wilson, Clerical Deputy from the State of North Carolina, having been detained by contrary winds, did not arrive in the city of New York till the 28th instant, the Convention having risen a few days before.

J. BISSET, Sec'ry.

APPENDIX.

List of the Clergy of the Protestant Episcopal Church, delivered in and published, agreeably to the 16th Canon of the last General Convention.

From NEW HAMPSHIRE and MASSACHUSETTS, no list was delivered in.

RHODE ISLAND.

THE Rev. Moses Badger, Rector of King's church, Providence. The Rev. William Smith, Rector of Trinity church, Newport.

Connecticut.

The Rev. Ebenezer Dibble, Rector of St. John's church, Stamford.
 Rev. George Ogilvie, St. Paul's church, Norwalk.
 Rev. Philo Shelton, Stratfield.
 Rev. Dr. Bela Hubbard, Trinity church, New Haven.
 Rev. Philo Perry, Christ church, Newtown.
 Rev. David Perry, Reading, &c.
 Rev. — Marsh, New Milford.
 Rev. Ashbel Baldwin, Litchfield.
 Rev. Ambrose Todd, Symsbury.
 Rev. Abraham Lynsen Clarke, Huntington.
 Rev. Dr. Richard Mansfield, Derby.
 Rev. Reuben Ives, Cheshire.
 Rev. Dr. Abraham Jarvis, Christ church, Middleton.
 Rev. Daniel Fogg, Brooklyn.
 Rev. John Tyler, Christ church, Norwich.
 Rev. — Prindle, Westbury.
 Rev. John Bowden, residing at Stratford.
 Rev. Edward Blakslee, Deacon, Woodbridge.
 Rev. Solomon Blakslee, Deacon, East Haddam.
 Rev. David Belden, Deacon, ———.
 Rev. Seth Hart, Deacon, Waterbury.
 Rev. David Butler, Deacon, North Guilford.

New York.

Rev. Jeremiah Leaming, D. D. residing in New York.
 Rev. Abraham Beach, D. D. Assistant Minister of Trinity church, New York.
 Rev. Benjamin Moore, D. D. Assistant Minister of Trinity church, New York.
 Rev. Thomas L. Moore, Rector of St. George's church, South Hempstead.
 Rev. Thomas Ellison, Rector of St. Peter's church, Albany.
 Rev. Richard C. Moore, Rector of St. Andrew's church, Staten Island.
 Rev. Daniel Foote, Rector of the United churches at Rye and White Plains.
 Rev. George H. Spierin, Rector of the United churches at Newburgh and Wallkill.
 Rev. Elias Cooper, Rector of St. John's church, Philipsburgh.
 Rev. Andrew Fowler, Rector of the United churches at Peek's Kill and Highlands.
 Rev. Theodosius Bartow, Rector of the church at New Rochelle.
 Rev. William Hammel, Rector of the United churches at Jamaica, Newtown, and Flushing.
 Rev. — Hull, Rector of the church at Brooklyn.
 Rev. Ammi Rogers, Rector of the Uni-

ted churches at Schenectady and Ballstown.

Rev. — Bostwick, officiates every third Sunday at Hudson.
 Rev. James Nicholls, officiates every third Sunday at Camden.
 Rev. Daniel Barber, officiates every third Sunday at Kingsbury.
 Rev. Elisha D. Rattoone, Professor of the Greek and Latin languages in Columbia college.
 Rev. Samuel Nesbit, residing in New York.

New Jersey.

Rev. Uzal Ogden, Rector of Trinity church, Newark.
 Rev. Samuel Spraggs, Rector of St. John's church, Elizabethtown.
 Rev. Henry Van Dyke, Rector of St. Peter's church, Amboy, and Christ Church, New Brunswick.
 Rev. Henry Waddell, Rector of Christ church, Shrewsbury, and Christ church, Middletown.
 Rev. Levi Heath, Rector of St. Mary's church, Burlington.
 Rev. William Frazer, Rector of St. Michael's church, Trenton; and St. Andrew's Church, Amwell.
 Rev. John Croes, Rector of ———'s church, Swedesburgh.
 Rev. Samuel Gray, Rector of ———'s church, Salem.
 Rev. William Ayres, Rector of St. Peter's church, Spotswood.

Pennsylvania.

Rev. William Smith, D. D.
 Rev. Samuel Magaw, D. D. Rector of St. Paul's church, Philadelphia.
 Rev. John Andrews, D. D. Vice Provost of the University of Pennsylvania.
 Rev. Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peter's, in the city of Philadelphia.
 Rev. Joseph Hutchins, D. D.
 Rev. John Campbell, Rector of the churches in York and Huntington.
 Rev. Joseph Pilmore, Assistant Minister of St. Paul's church, Philadelphia.
 Rev. Sator Clay, Rector of St. David's, Radnor; St. Peter's in the Valley; and St. James's, Perkiomen.
 Rev. Elisha Rigg, Rector of St. James's, Lancaster.
 Rev. Joseph Clarkson.
 Rev. Robert Ayres, Rector of the Episcopal churches in Redstone, and the parts adjacent.
 Rev. Francis Reno, Deacon in Westmoreland county.
 Rev. Joseph H. Turner, Deacon in the churches of Chester, Marcus Hook, and Concord.

Rev. Joseph Doddridge, Deacon in Washington county.

Delaware.

Rev. Robert Clay, Emanuel church, New Castle county.

Rev. Sydenham Thorne, Christ church, Kent county.

Rev. William Skelly, Christ church, Sussex county.

Maryland.

Rev. — Brooke, St. Mary's county.

Rev. John W. Compton, William and Mary parish; Rev. John Weems, Port Tobacco parish; Rev. Hatch Dent, Trinity parish, Charles county.

Rev. Joseph Messenger, St. John's parish; Henry Moscrop, St. Anne's parish, Prince George's county.

Rev. Edward Gault, Christ church parish; Rev. Thomas J. Chew, All Saints parish, Calvert county.

Rev. Thomas J. Claggett, D. D. St. James's parish; Rev. Walter M'Pherson, All Hallows parish; Rev. Ralph Higinbotham, St. Anne's parish; Rev. Mason L. Weems, St. Margaret's, Westmoreland parish, Anne Arundel county.

Rev. Thomas Read, Prince George's parish, Montgomery county.

Rev. George Bower, All Saints parish; Rev. Townshend Dade, Frederick county.

Rev. Joseph G. J. Bend, St. Paul's parish; Rev. William Duke, Baltimore county.

Rev. John Coleman, St. John's Parish; Rev. John Ireland, Harford county.

Rev. John Bisset, St. Stephen's parish, Cecil county.

Rev. Archibald Walker, Chester parish; Rev. Colin Ferguson, St. Paul's parish, Kent county.

Samuel Keene, D. D. St. Luke's parish; Rev. Samuel Keene, jun. St. Paul's parish; Rev. Owen F. Magrath, Christ church parish, Queen Anne's county.

John Bowie, D. D. St. Michael's parish; Rev. James Conner, St. Peter's parish, Talbot county.

Rev. Thomas Gordon, St. Mary's, White Chapel parish, Carolina county.

Rev. James Kemp, Great Choptank parish, Dorchester county.

Rev. George Dasheill, Stepney parish; Hamilton Bell, Somerset parish; Rev. Samuel Tingley, Coventry parish, Somerset county.

Rev. John White, All Hallows parish, Worcester county.

Rev. Thomas Scott, one of the tutors of St. John's College.

Virginia.

Rev. Isaac Darneille, Rector of Amherst parish.

Rev. Alexander Hay, Rector of Antrim parish.

Rev. Devereux Jarratt, Rector of Bath parish.

Rev. Hugh Corrans Boggs, Rector of Berkeley parish.

Rev. Price Davies, Rector of Brisland parish.

Rev. John Cameron, Rector of Bristol parish.

Rev. John Iredeall, Rector of Broomfield parish.

Rev. Alexander M'Farland, Rector of Brunswick parish.

Rev. John Bracken, Rector of Bruton parish.

Rev. Samuel Shield, Rector of Charles parish.

Rev. Samuel Klug; Rev. David Ball, Christ Church parish.

Rev. James Elliott, Rector of Cople parish.

Rev. James Craig, Rector of Cumberland parish.

Rev. Needler Robinson, Rector of Dale parish.

Rev. Spence Grayson, Rector of Dettingen parish.

Rev. Jesse Garter, Rector of Drysdale parish.

Rev. Henry Skeyrin, Rector of Elizabeth city parish.

Rev. James Whitehead, Rector of Elizabeth River parish.

Rev. Brian Fairfax, Rector of Fairfax parish.

Rev. Alexander Balmain, Rector of Frederick's parish.

Rev. Matthew Maury, Rector of Frederickville parish.

Rev. James Craig, Rector of Hamilton's parish.

Rev. John Buchanan, Rector of Henrico parish.

Rev. Samuel S. M'Croskey, Rector of Hungars parish.

Rev. James Thompson, Rector of Leeds parish.

Rev. Charles Crawford, Rector of Lexington parish.

Rev. Elkanah Talley, Rector of Littleton parish.

Rev. Isaac Wm. Gibern, Rector of Lunenburg parish.

Rev. Anthony Walke, Rector of Lynhaven parish.

Rev. William Cameron, Rector of Manchester parish.

Rev. John J. Spooner, Rector of Martins Brandon parish.

Rev. William Hubard, Rector of Newport parish.

Rev. Henry J. Burgess, Nottoway parish.

Rev. Robert Buchan, Rector of Over-wharton parish.

Rev. Arthur Emerson, Rector of Portsmouth parish.

Rev. John Brunskill, Rector of Raleigh parish.

Rev. Alexander Lundie, Rector of St. Andrew's parish.

Rev. John Matthews, St. Anne's parish.

Rev. James Morris, Rector of St. Bride's parish.

Rev. Reuben Clopton, Rector of St. David's parish.

Rev. William Vere; Rev. John Woodville, Rector of St. George's parish.

Rev. Charles Hopkins, Rector of St. James Northam parish.

Rev. James Price, Rector of St. John's parish.

Rev. Joseph Gurley, Rector of St. Luke's parish.

Rev. Archibald Dick, Rector of St. Margaret's parish.

Rev. James Stevenson, Rector of St. Mark's parish.

Rev. Peter Nelson, St. Martin's parish.

Rev. Abner Waugh, Rector of St. Mary's parish.

Rev. William Stewart, Rector of St. Paul's parish.

Rev. Benjamin Blagrove, Rector of St. Peter's parish.

Rev. Thomas Davis, Rector of St. Stephen's parish.

Rev. John Hyde Saunders, Rector of Southam parish.

Rev. Andrew Sim, Rector of South Farnham parish.

Rev. Samuel Butler, Rector of Southwark parish.

Rev. James Taylor, Rector of Suffolk parish.

Rev. Lee Massey, Rector of Truro parish.

Rev. James Henderson, Rector of Westover parish.

Rev. James Maury Fontaine, Rector of Ware parish.

Rev. John Bryan, Rector of Wicomico parish.

South Carolina.

Rev. Dr. Smith, Rev. Mr. Frost, Rev. Dr. Purcell, Rev. Dr. Gates, Rev. Mr. Jenkins, Rev. Mr. Nixon, Master of an Academy, Rev. Mr. White, Charleston.

Rev. Mr. Mills, St. Andrews.

Rev. Mr. Ellington, St. James's, Goose Creek.

Rev. Mr. McCulley, St. Luke's.

Rev. Mr. Tate, St. Helen's.

Rev. Mr. Sykes, Prince George's.

Rev. Mr. Blackwall, Rev. Mr. Ireland,

St. Bartholomews.

Rev. Mr. Graham, Edisto.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,

HELD IN

**The City of Philadelphia, from Tuesday, September 8th, to
Friday, September 18th, 1795.**

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of New York.

Rev. John Bisset.—Rev. George H. Spierin.

From the State of New Jersey.

Rev. Henry Waddell.—Rev. John Croes.—Joshua M. Wallace, Esquire.

From the State of Pennsylvania.

Rev. William Smith, D. D.—Rev. John Andrews, D. D.—Rev. Samuel Magaw, D. D.—Rev. Robert Blackwell, D. D.—Joseph Swift, Esquire.—Francis Gurney, Esquire.—Mr. J. B. Gilpin.—Mr. William Stevenson.

From the State of Delaware.

Rev. Joseph Clarkson.—Rev. George Dashiell.

From the State of Maryland.

Rev. Joseph G. J. Bend.—Rev. John Coleman.—Rev. James Kemp.—Rev. Samuel Keene.—Samuel Johnson, Esquire.—David Kerr, Esquire.

From the State of Virginia.

Rev. Samuel S. M'Croskey, D. D.—Robert Andrews, Esquire.

From the State of South Carolina.

Rev. Henry Purcell, D. D.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

PHILADELPHIA, TUESDAY, *September 8, 1795.*

CLERICAL and Lay Deputies from the churches in several of the states, assembled in Christ Church at 10 o'clock, A. M. and not being a sufficient number to enter upon business, Adjourned to ten o'clock to-morrow morning.

WEDNESDAY, *ten o'clock, A. M.*

The members met, and a quorum being formed,

The Rev. Mr. Bisset read prayers.

Resolved, That this house appoint a Secretary who is not a member : Whereupon,

The Rev. James Abercrombie, second assistant minister of Christ Church and St. Peter's, was unanimously chosen.

The deputies then proceeded to the election of a President, when the Rev. Dr. William Smith was unanimously chosen.

Ordered, That Mr. Andrews inform the house of Bishops, that this house is now formed, and ready to proceed to business.

Resolved, That the rules of order, adopted by the House of Clerical and Lay Deputies of the last General Convention, be the rules for the government of this house.

Resolved, With the concurrence of the house of Bishops, that Mr. Swift be appointed to request of the Mayor, the use of two apartments in the City Hall, for the accommodation of the Convention, during their present session.

The house of Bishops having transmitted to this house a message, informing, that Bishop Provoost is ready to preach before the Convention, agreeably to the appointment of the last General Convention, and proposing that the delivery of the sermon be postponed to Friday next, in order that sufficient notice may be given.

Resolved, That this house agree to the said proposal, and that the Rev. Mr. Bisset inform the house of Bishops thereof.

Resolved, That Mr. Wallace, the Rev. Mr. Bisset, the Rev. Mr. Clarkson, Mr. Andrews, and the Rev. Dr. Purcell, be a committee to examine the credentials of the members.

Mr. Swift informed the house, that the use of two apartments in the City Hall was granted, agreeably to application.

Resolved, With the concurrence of the house of Bishops, that the hours of sitting be from ten to three o'clock.

Adjourned, to meet in the City Hall to-morrow at ten o'clock, A. M.

CITY HALL, *Thursday, ten o'clock, A. M.*

The house met, and the **Rev. Mr. Bend** read prayers.

The committee appointed to examine the credentials of the members, reported, that the deputies from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, had produced satisfactory testimonials of their appointment.

Resolved, That this house will to-morrow go into a committee of the whole on the state of the church.

Mr. Andrews presented a proposed canon, to alter canon six of the year 1789, and canon four of the year 1792, respecting the testimonials necessary to be produced by candidates for holy orders.

Resolved, That the same be referred to the committee of the whole on the state of the church.

A letter was received from the **Right Rev. Dr. White**, of the house of Bishops, enclosing sundry testimonials, respecting the **Rev. Dr. Samuel Peters**, as Bishop elect of the church in the state of Vermont, which were read and ordered to lie on the table.

Mr. Andrews presented a proposed canon to alter canon six, of the year 1792, respecting the officiating of ministers in the parish, or within the parochial cure of another clergyman, which was read and referred to the committee of the whole on the state of the church.

The House of Bishops transmitted to this house by their Secretary, a letter addressed to the Bishops, Clergy and Laity, of the Protestant Episcopal Church in the United States of America, in Convention—Philadelphia—accompanied with the following message: "The House of Bishops have read the letter from Person Parish, in North Carolina, directed to the General Convention, but not finding it of such a nature as that they can act upon it, they propose to the House of Clerical and Lay Deputies, that such answer be returned, signed by the Presidents of both houses, as to the Presidents may appear most proper."

The letter was read, and it was

Resolved, That this house agree to the proposal contained in the above message.

Adjourned to ten o'clock to-morrow morning.

FRIDAY, *ten o'clock, A. M.*

The House met, and adjourned to attend divine service in Christ Church, which was performed by the **Rev. Mr. Waddell**, who read prayers, and the **Right Rev. Dr. Provoost** who preached the occasional sermon; immediately after which, the House returned to the City Hall.

A proposed canon to prevent a congregation in any diocese or state, from uniting with a church in any other diocese or state, was received from the House of Bishops, and after being read, was referred to the committee of the whole, on the state of the church.

Dr. Andrews presented a proposed canon to alter the seventh canon of the year 1789, and the 7th canon of the year 1792, concerning the learning of those who are to be ordained, which was referred to the same committee.

Resolved unanimously, That the thanks of this House be given to the **Right Rev. Dr. Provoost**, for his sermon delivered before the Convention this morning in Christ Church, and that the **Rev. Dr. Blackwell**, and **Joshua M. Wallace, Esquire**, be appointed to present the thanks of this house, and to request a copy of the sermon for publication.

The **Rev. Dr. Purcell** presented testimonials from the Convention of the state of South Carolina, relative to the election of the **Rev. Robert Smith, D. D.** to the office of Bishop of the Protestant Episcopal Church in that state, which were read and ordered to lie upon the table.

Resolved, That the order of the day be postponed till to-morrow.

The attention of the House was called by the **Rev. Dr. Andrews**, to the consideration of a pamphlet lately published, entitled, "Strictures on the love of power in the prelacy, by a member of the Protestant Episcopal Association in the state of South Carolina," which he declared to be a virulent attack upon the doctrines and discipline of our church, and a libel against the House of Bishops, and which was alleged to be written by a member of this House.

Resolved, That it be the order of the day for Monday next, that the House, in committee of the whole, enter upon the investigation of this charge.

Adjourned to ten o'clock to-morrow morning.

SATURDAY, *ten o'clock, A. M.*

The House met, and the **Rev. Mr. Abercrombie** read prayers.

The members present signed the testimonial, in such cases prescribed by the canon, in favour of the **Rev. Robert Smith, D. D.** who had been elected to the office of Bishop of the Protestant Episcopal Church in the state of South Carolina; and transmitted it by the **Rev. Dr. Purcell**, to the House of Bishops.

The House resolved itself into a committee of the whole, to take into consideration the general state of the church, and the **Rev. Dr. Blackwell** was appointed chairman.

After some time the committee rose, and the chairman reported, that they had, according to order, taken under consideration the proposed canon to them referred, entitled a canon concerning the testimonials of those who are to be ordained, to which they had made several amendments; also a canon, to regulate the officiating of ministers in the parishes or parochial cures of other clergymen, to which an amendment had been made.

Resolved, That the report be taken up on Monday next.

The chairman further reported, that the committee not having had time to go through the whole business referred to them, had

directed him to ask for leave to sit again, which was granted.

The House of Bishops presented, by their Secretary, the two following messages, which were read and ordered to lie on the table.

"Whereas the present Convention, from particular unavoidable circumstances,* is deprived of many of its members, who were anxious to be present,

"*Resolved*, That this house propose to the House of Clerical and Lay Deputies to defer the discussion of articles until the meeting of the next General Convention, when a more full representation of this church may be expected."

"The House of Bishops took into consideration a resolution of the House of Clerical and Lay Deputies, as in preceding Convention, which resolution was in these words. *Resolved*, That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other house:

"Whereupon, resolved, that the following message be sent to the House of Clerical and Lay Deputies, viz.

"The House of Bishops have not in any former Convention, expressed their sense upon the aforesaid subject; but they now propose to the House of Clerical and Lay Deputies, that the legislative power of the House of Bishops, shall remain as fixed by the third article of the constitution of this church."

The House of Bishops also informed this house, that they had examined and approved the testimonials in favor of the Rev. Dr. Robert Smith, Bishop elect of the church in South Carolina, and that they had appointed to-morrow morning as the time for his consecration, at Christ church.

Adjourned to 10 o'clock on Monday morning.

MONDAY, 10 o'clock, A. M.

The house met, and the Rev. Mr. Clarkson read prayers.

Dr. Andrews presented a proposed canon to alter canon 3d, of the year 1789, respecting Episcopal visitation, which was read, and ordered to be referred to the committee of the whole on the state of the church.

Mr. Bisset presented a proposed canon to alter the 4th canon of the year 1789, which was read, and ordered to be referred to the same committee.

The house took up the proposed canon concerning the testimonials of those who are to be ordained, which was read and passed.

The proposed canon, to regulate the officiating of Ministers in the parish or parochial cure of another Clergyman, was taken up, and the question on the proposed amendment was taken by states,

* The intercourse between New York and Philadelphia had been suspended by public authority, sometime before the meeting of the Convention.

and lost; whereupon an addition to the canon was moved by **Mr. Bisset**, read, and ordered to be postponed.

A proposed canon, for the better accomplishing of the objects of the 6th canon, of the year 1792, respecting the preaching of Clergymen in different parishes, was received from the **House of Bishops**, read, and ordered to lie on the table.

The house then resolved itself into a committee of the whole, on the order of the day, the **Rev. Dr. Blackwell** in the chair; and after some time the committee rose, and the chairman reported the following resolution.

Resolved, That the pamphlet entitled "**Strictures on the love of power in the prelacy, by a member of the Protestant Episcopal Association in the state of South Carolina,**" contains very offensive and censurable matter.

This resolution was adopted by the house.

The committee then asked leave to sit again, which was granted.

The **Rev. Mr. Spierin** obtained leave of absence.

Adjourned to 10 o'clock to-morrow morning.

TUESDAY, 10 o'clock, A. M.

The house met, and the **Right Rev. Dr. Madison** read prayers.

The proposed canon respecting the testimonials to be produced on the part of those who are to be ordained, was sent to the **House of Bishops**, by the **Rev. Mr. Bisset**.

Dr. Magaw presented a proposed canon on the preparatory exercises of a candidate for the ministry, which was read, amended, and sent to the **House of Bishops**.

The **House of Bishops** returned the canon on the testimonials to be produced on the part of those who are to be ordained, with an amendment; which was agreed to, and returned by **Mr. Wallace**, with an additional amendment, which was concurred in by the **House of Bishops**.

The proposed canon respecting the officiating of Clergymen, within the parish or parochial cure of another Clergyman, was passed, and transmitted by the **Rev. Mr. Bisset** to the **House of Bishops**.

The **Rev. Mr. Croes** presented a proposed canon, empowering the **Bishop** in each diocese, to compose a form of prayer or thanksgiving for extraordinary occasions, which was read and ordered to lie on the table.

The canon, proposed by the **House of Bishops**, for the better accomplishing of the objects of the 6th canon of the year 1792, was returned to the **House of Bishops**, with an amendment, which was agreed to.

The proposed canon respecting the preparatory exercises of candidates for holy orders, was agreed to, and sent to the **House of Bishops**, by the **Rev. Mr. Bisset**.

The house resolved itself into a committee of the whole, on the state of the church, the **Rev. Dr. Blackwell** in the chair.

The committee rose and the chairman reported,

A canon of Episcopal visitation; a canon of the learning of candidates for holy orders; and a canon of the age of those who are to be ordained, or consecrated.

The Rev. Mr. Keene, the Rev. Mr. Kemp, and Mr. Kerr, obtained leave of absence.

Adjourned to 9 o'clock to-morrow morning.

WEDNESDAY, 9 o'clock, A. M.

The house met, and the Rev. Mr. Waddell read prayers.

The proposed canon respecting Episcopal visitation was read, passed and sent by the Rev. Mr. Clarkson, to the House of Bishops.

The proposed canon, respecting the learning of candidates for holy orders, was read, passed, and sent by the Rev. Mr. Bisset to the House of Bishops; also the proposed canon respecting the age of those who are to be ordained.

The Rev. Mr. Bisset presented additional documents respecting the formation of a congregation in Person parish, in the state of North Carolina; which, after being read, were referred to the Presidents of both houses.

The house then resolved itself into a committee of the whole, with a view to determine who was the author of the pamphlet entitled "Strictures on the love of power in the Prelacy, by a member of the Protestant Episcopal Association in the state of South Carolina."

While they were engaged in this business, a message came from the House of Bishops which the committee rose to receive, and which is in the following words:

"The House of Bishops propose a conference with the House of Clerical and Lay Deputies, upon a matter which they are anxious to lay before the house."

The house agreed to the conference, which was immediately gone into, the President of the House of Bishops in the chair.

After some time the conference ended, and the President took the chair.

A paper was laid before the House, concerning the pamphlet entitled, "Strictures on the love of power in the Prelacy," which it was resolved should be referred to a committee of the whole to-morrow.

The House of Bishops returned the canon respecting the learning of those who are to be ordained, with an amendment, which being read, was negatived.

An amendment was also proposed by the House of Bishops, to the canon respecting Episcopal Visitation, which was read, and concurred in.

The Bishops returned the canon respecting the age of those who are to be ordained or consecrated, with their concurrence.

The House of Bishops requested a conference, on the canon of the learning of those who are to be ordained.

Ordered, That the **Rev. Mr. Bend** inform the **House of Bishops**, that this **House** agrees to the conference on the proposed canon, respecting the learning of those who are to be ordained.

The conference accordingly took place.

The proposed canon respecting the empowering of the **Bishop** of each state, to compose a form of prayer or thanksgiving for extraordinary occasions, was read, agreed to, and sent to the **House of Bishops** by the **Secretary**.

The **House of Bishops** returned the said canon with their concurrence.

Resolved unanimously, That the thanks of this **House** be presented to the **Rev. Dr. Smith**, for his sermon delivered at the consecration of the **Right Reverend Dr. Robert Smith**; and that he be desired to furnish a copy of the same to be printed.

The canon respecting the preparatory exercises of a candidate for the ministry, was returned by the **House of Bishops** with amendments, which were adopted.

Adjourned to nine o'clock to-morrow morning.

THURSDAY, nine o'clock, A. M.

The **House** met, and the **Rev. Mr. Croes** read prayers.

Dr. Andrews proposed an amendment of an amendment proposed by the **House of Bishops** on the proposed canon respecting the learning of those who are to be ordained, and the question being taken by states, was agreed to, and sent to the **House of Bishops**.

The **House of Bishops** returned the said canon with their concurrence.

On motion of the **Rev. Dr. Magaw**,

Resolved, That a committee be appointed, consisting of four members, who (in concurrence with a committee of the **House of Bishops**, if they shall appoint such committee, and independently of what relates to the printing of the minutes) shall arrange the canons, and principal papers belonging to the **Convention**, causing them to be fairly transcribed in a proper bound book, in order that they may be faithfully preserved for the perpetual use of the **Houses** of the **General Convention** of this church, to recur to, as occasion may require; and the said committee may, if they think proper, employ a clerk, or transcriber, to be paid out of such monies as may be provided, for defraying the necessary incidental expenses of **Convention**. Whereupon,

Resolved, That the **President** of this **House**, the **Rev. Dr. Andrews**, the **Rev. Dr. Magaw**, and the **Rev. Dr. Blackwell**, be the members of the above committee, and that the **Rev. Mr. Bisset**, the **Secretary** of the **House of Clerical and Lay Deputies** in the last **General Convention**, be requested to collect and deliver to the said committee, all the documents belonging to the **Convention**, which may be in his hands, and to assist the committee in the execution of their duties as far as may be in his power.

A message was received from the House of Bishops, informing this House that they had concurred in the above resolve, and appointed Bishop White on their part.

The House resolved itself into a committee of the whole, on the paper referred to them yesterday, and on other business referred to them.

The committee rose, and their chairman reported, that they had considered the paper referred to them yesterday, which was from the author of the pamphlet entitled, "Strictures on the Love of Power in the Prelacy," in which he professes his sorrow for the publication, and that they were of opinion the House should accept it as a satisfactory concession.

Resolved, That the House adopt the above report.

The committee also reported certain canons and resolutions, without amendment.

Ordered, That the paper referred to in the report, be carried by the Rev. Mr. Bisset to the House of Bishops.

The following message was received from the House of Bishops:

"The Bishops request the House of Clerical and Lay Deputies, to appoint a committee, to confer with a committee of their House on a subject which has been already before them."

A committee of five was accordingly appointed, viz. the Rev. Dr. Andrews, the Rev. Mr. Bend, the Rev. Mr. Waddell, Colonel Gurney and Mr. Johnson; who at the request of the House of Bishops, repaired to their chamber, and on their return made a report, referring to some alterations which may be proper in the minutes, in consequence of the concession made by the author of the pamphlet, entitled, "Strictures on the Love of Power in the Prelacy," which was agreed to.

Adjourned till nine o'clock to-morrow morning.

FRIDAY, *nine o'clock*, A. M.

The House met, and the Rev. Dr. Purcell read prayers.

The canon entitled a canon, to prevent a congregation in any diocese or state, to unite with the church in any other diocese or state, which was proposed by the House of Bishops, was read, amended, and being sent to the House of Bishops, was returned with their concurrence.

Resolved, That the testimonials from the state of Vermont, respecting the consecration of the Rev. Dr. Samuel Peters, sent by the House of Bishops, be returned to them, with a request, that they will answer it in whatever manner they shall think best.

The message from the House of Bishops respecting the articles of religion, was read and concurred in.

The following resolve was sent by the Rev. Dr. Andrews to the House of Bishops, and returned with their concurrence:

Resolved, That it be earnestly recommended to the churches in the several states, not to fail to send deputies to the next General Convention, as it appears inexpedient, that the consideration of

the articles of religion should be postponed beyond the period of that meeting.

The Secretary of the committee for carrying into effect the act for supporting Missionaries to preach the gospel on the Frontiers of the United States, reported to this House, the progress made by said committee in the execution of the business entrusted to them—whereupon,

Resolved, That it be recommended to the different State Conventions, to continue either by an annual sermon, or by soliciting private contributions, to provide for the establishment of Missionaries to preach the gospel on the frontiers of the United States; and that instead of committing the general management of the fund, as by the act of the last General Convention, to a standing committee of any state, the Convention of each state shall appoint such committee to have the management of the money contributed in that state, and the application of the same to the support of a Missionary or Missionaries in such part of the United States as they may think proper; and the money heretofore collected in any state, and remitted to the treasurer of the former standing committee, shall be returned to such state committees, when they are appointed, and shall call for the same.

The act passed on this subject in the year 1792, is hereby rescinded.

Resolved, That a committee of both Houses be appointed to digest, and report to the next General Convention a course of study for candidates for holy orders, and that the following gentlemen be appointed by this House:—The Rev. Dr. Moore, the Rev. Dr. Andrews, the Rev. Dr. Magaw, the Rev. Dr. Smith, and the Rev. Mr. Bend.

Resolved, With the concurrence of the House of Bishops, that it be made known to the several State Conventions, that it is proposed to consider and determine in the next General Convention, on the following addition to the second article of the constitution, in the 9th line, after the word "Convention," viz:

"But if the church shall not be represented in both orders in a majority of the states, then the vote shall be given by states without regard to orders."

Resolved unanimously, With the concurrence of the House of Bishops, that the thanks of this Convention be given to Matthew Clarkson, Esquire, Mayor of the city, for the use of the City Hall, and that Colonel Gurney and Joseph Swift, Esquire, be a committee to communicate the same.

Resolved, With the concurrence of the House of Bishops, that eight hundred copies of the Journals be printed.

The House proceeded to appoint a standing committee,* and the following gentlemen were chosen:

* For the powers and duties of the standing committee, see page 11 of the Journal of the House of Clerical and Lay Deputies in Convention, Sept. 1789.

For New Hampshire, The Hon. Mr. Livermore.
For Massachusetts, The Rev. Dr. Parker.
For Rhode Island, The Rev. William Smith.
For Connecticut, The Rev. Mr. Baldwin.
For New York, The Rev. Dr. Moore, the Rev. Dr. Beach,
Robert Watts, Esq.
For New Jersey, The Rev. Mr. Waddell, the Rev. Mr. Croes,
Joshua M. Wallace, Esq.
For Pennsylvania, The Rev. Dr. Magaw, the Rev. Dr. Black-
well, the Rev. Dr. Andrews, Colonel Gurney, Joseph Swift, Esq.
Mr. J. B. Gilpin.
For Delaware, The Rev. Mr. Clarkson, the Rev. Mr. Clay,
Nicholas Ridgley, Esq.
For Maryland, The Rev. Mr. Bend, Samuel Johnson, Esq.
General Lloyd.
For Virginia, The Rev. Dr. M'Croskey, Robert Andrews,
Esq.
For South Carolina, The Rev. Mr. Frost, Rev. Dr. Purcell,
the Hon. William Smith.

Ordered, That the President of this house is chairman of the above committee, and is empowered to call together the members.

Resolved, That the thanks of this house be given to the President for his able and impartial management in his place, and to the Secretary, for his correct attention and services.

Resolved, That the next meeting of the General Convention be held in the city of Philadelphia.

The house rose.

WILLIAM SMITH, President.

JAMES ABERCROMBIE, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

PHILADELPHIA, September 8, 1795.

THIS being the day of the meeting of the General Convention of the Protestant Episcopal church, the Right Rev. Bishop White attended, in Christ church.

In the Vestry Room of Christ Church,

WEDNESDAY, Sept. 9.

The house met—present,

The Right Rev. Bishop White, of the state of Pennsylvania, who, by the rules of the house made at the last meeting, presided.

The Right Rev. Bishop Provoost, of the state of New York.

The Right Rev. Bishop Madison, of the state of Virginia.

The Rev. Joseph Turner was chosen Secretary.

The house received a message from the House of Clerical and

Lay Deputies, informing them, that their house was formed, and ready to proceed to business.

This house received another message informing them, that the House of Clerical and Lay Deputies propose to this house, the adjourning to the City Hall.

The proposal for removing is agreed to.

This house sent a message to the house of Clerical and Lay Deputies, informing them, that Bishop Provoost is ready to preach before the Convention, agreeably to the appointment of the last Convention, and proposing Friday next, as the time for the delivery of the sermon.

Information was received that the House of Clerical and Lay Deputies concurred.

A message was received from the House of Clerical and Lay Deputies, proposing, that the hours of sitting of the Convention, shall be from 10 in the morning to 3 in the afternoon, with which this house concurred.

Resolved, That during the session of the Convention, the house will attend divine service, in the house of Clerical and Lay Deputies.

Adjourned to meet to-morrow morning in the City Hall.

CITY HALL, Thursday, September 10.

The house met, present,

The Right Rev. Bishop White, President,
Right Rev. Bishop Provoost,
Right Rev. Bishop Madison,
Right Rev. Bishop Claggett.

The Rev. Mr. Bisset presented to this house, from the House of Clerical and Lay Deputies, an application from the vestry of the Protestant Episcopal church in Person county, North Carolina.

This house resolved, That it be proposed to the House of Clerical and Lay Deputies, that as the said letter cannot be acted on by the Convention, the Presidents of the two houses be desired to send such an answer to the same, as in their judgments shall be proper.

Adjourned to 10 o'clock to-morrow morning.

FRIDAY MORNING, 10 o'clock.

The house met, present as yesterday.

This house proceeded with the House of Clerical and Lay Deputies to Christ church, where the Rev. Mr. Waddell read prayers; after which the Right Rev. Bishop Provoost delivered a sermon suited to the occasion of the present meeting, as appointed at the last Convention.

After divine service this house returned to the City Hall, and entered upon business.

Resolved, That the thanks of this house be given to the Right

Rev. Bishop Provoost for his sermon delivered this morning, and that he be desired to furnish a copy of it for the press.

This house originated a canon and sent it to the house of Clerical and Lay Deputies, restricting any individual congregation from associating with the church of any other diocese or state, than that in which they are situated.

The house then adjourned.

SATURDAY MORNING, 10 o'clock.

The house met, present as yesterday.

This house received from the House of Clerical and Lay Deputies, the testimonials of the **Rev. Robert Smith, D. D.** Bishop elect of this church in the state of South Carolina.

A message was sent from this house to the house of Clerical and Lay Deputies, informing them, that they had examined and approved the testimonials of the **Rev. Dr. Smith** of South Carolina, and that the consecration will take place to-morrow morning in Christ Church.

The following message was sent from this house to the House of Clerical and Lay Deputies: Whereas the present Convention, from particular unavoidable circumstances, is deprived of many of its members;

Resolved, That this house propose to the House of Clerical and Lay Deputies, to defer the discussion of the articles, until the meeting of the next General Convention, when a more full representation of this church may be expected.

The following message was also sent to the House of Clerical and Lay Deputies, viz.

This house took into consideration a resolution of the House of Clerical and Lay Deputies, in a preceding Convention which resolution is in these words.

Resolved, There be made known to the several state Conventions, that it is proposed to consider and determine in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other house.

Thereupon resolved, That the following message be sent to the House of Clerical and Lay Deputies, viz. The House of Bishops have not expressed their sense in any former Convention, upon the subject aforesaid: But they now propose to the House of Clerical and Lay Deputies, that the legislative power of the House of Bishops shall remain as fixed by the third article of the constitution of this church.

The house then adjourned to Monday 10 o'clock.

MONDAY MORNING, Sept. 14.

The house met, present as on Saturday.

The **Right Rev. Dr. Smith** who had been yesterday consecrated

Bishop of this church in South Carolina, took his seat in this house.

A proposed canon was sent to the House of Clerical and Lay Deputies, intended to accomplish more fully the object of the sixth canon passed in Convention in 1792.

The Right Rev. bishop Claggett obtained leave of absence.

The house then adjourned.

TUESDAY MORNING.

The house met, present as yesterday, except Bishop Claggett.

This house received from the House of Clerical and Lay Deputies, a proposed canon respecting the testimonials of those who are to be ordained.

This house returned the above proposed canon to the House of Clerical and Lay Deputies, with an amendment.

The same canon was again presented to this house with an amendment from the House of Clerical and Lay Deputies, with which this house concurred.

This house received a proposed canon from the House of Clerical and Lay Deputies, on the preparatory exercises of the candidates for the ministry.

This house returned the same with amendments.

The proposed canon that originated in this house, for the more full accomplishing of the object of the sixth canon of 1792, which had been sent to the House of Clerical and Lay Deputies, was returned to this house with an amendment.

The proposed canon respecting preparatory exercises of candidates for the ministry, was returned to the House of Clerical and Lay Deputies with an amendment.

The house then adjourned to 9 o'clock to-morrow morning.

WEDNESDAY MORNING, 9 o'clock.

The house met, present as yesterday.

A message was sent from this house to the House of Clerical and Lay Deputies, desiring a conference with their house, upon a matter which they are desirous to lay before them.

The conference was agreed to, and the House of Bishops met the House of Clerical and Lay Deputies, in the chamber of the latter: when the President, by desire, took the chair.

The conference being ended, this house returned to their chamber.

This house received from the House of Clerical and Lay Deputies, their concurrence with the amendment to the proposed canon, respecting exercises to be required of persons who are to be ordained.

Resolved, That the said canon now pass and be returned to the House of Clerical and Lay Deputies.

This house received from the House of Clerical and Lay De-

puties, a proposed canon concerning the learning of those who are to be ordained.

This House received from the House of Clerical and Lay Deputies, a proposed canon to alter the 3d canon of 1789, on episcopal visitations.

This House received from the House of Clerical and Lay Deputies, a proposed canon to alter the canon concerning the age of persons to be ordained.

This House returned to the House of Clerical and Lay Deputies their proposed canon concerning the learning of persons to be ordained with an amendment, and also the proposed canon to alter the 3d canon of 1789, with an amendment.

This House passed the proposed canon to alter the canon respecting the age of persons to be ordained.

This House passed the canon to alter the 6th canon of 1792, of officiating in the parishes or parochial cures of other ministers.

The House of Clerical and Lay Deputies signified their non-concurrence with the amendment of the proposed canon, concerning the learning of persons to be ordained.

Resolved, That a conference be requested on the said proposed canon, at such hour as the House of Clerical and Lay Deputies may appoint.

This House received a message from the House of Clerical and Lay Deputies informing that they agreed to the conference.

The two Houses then went into conference, and after some time spent therein, this House returned to their chamber.

This House received from the House of Clerical and Lay Deputies a proposed canon, authorising the Bishop of any diocese to appoint forms of prayer or thanksgiving for extraordinary occasions; which was passed and returned.

Resolved unanimously, That the thanks of this House be presented to the Rev. Dr. William Smith, for his sermon delivered in Christ Church, at the consecration of the Right Rev. Dr. Robert Smith; and that he be requested to furnish a copy of the same to be printed.

The Right Rev. Bishop Madison obtained leave of absence.

This House then adjourned to nine o'clock to-morrow morning.

THURSDAY MORNING, *nine o'clock.*

The House met: present, as yesterday, except the Right Rev. Bishop Madison.

This House returned to the House of Clerical and Lay Deputies, the proposed canon of the learning of persons to be ordained, with an amendment.

The above proposed canon was returned to the House with an amendment, with which this House concurred.

This House received a resolution from the House of Clerical and Lay Deputies, for the appointing of a committee, for the ar-

arrangement of the canons and other papers belonging to this Convention, desiring the concurrence of this House.

This House concurred in the same.

This House requested the House of Clerical and Lay Deputies, to appoint a committee of their House to meet a committee of the House of Bishops.

The committee of this House is, Bishop White and Bishop Provoost.

The House of Clerical and Lay Deputies agreed to the request of this House, and the joint committee met in the Bishops' chamber.

This being done, this House returned to their chamber.

A message came to this House from the House of Clerical and Lay Deputies, that they had agreed to the report of the joint committee with a small amendment, which was agreed to.

Bishop Provoost obtained leave of absence.

The House then adjourned to 9 o'clock to-morrow morning.

FRIDAY MORNING, 9 o'clock.

The House met: present, the Right Rev. Bishop White and the Right Rev. Bishop Smith.

There was returned to this House the proposed canon from the House of Clerical and Lay Deputies, to prevent any church from uniting themselves to any other diocese, than to that in the state in which they belong, with an amendment to the said canon; which amendment was agreed to, and the canon passed.

This House received from the House of Clerical and Lay Deputies, papers respecting the election of Dr. Peters to be Bishop in the state of Vermont.

The President of this House is desired to give such an answer as the nature of the case requires, and particularly to mention in the said answer, that the Bishops cannot with propriety consecrate a Bishop for the church in any state, until such church shall have acceded to the general ecclesiastical constitution of the church in the United States.

This House received a resolution from the House of Clerical and Lay Deputies, proposing that the moneys collected for the purpose of sending Missionaries to the frontiers, be returned to the churches in the states in which they were respectively collected; and proposing, that the object of the institution be pursued by the churches in the individual states, with which this House agreed.

This House received a proposed constitutional alteration of the manner of voting in the House of Clerical and Lay Deputies; in which this House concurred.

This House received a resolution from the House of Clerical and Lay Deputies, to appoint a committee that may digest and report to the next Convention, a course of studies for candidates for holy orders, in which this House concurred, and the Right

Rev. Bishop White, Bishop Provoost and Bishop Madison, are the committee from this House for the above purpose.

The House of Bishops concurred with the House of Clerical and Lay Deputies in thanks to the Mayor of the city for the use of the hall.

The House of Clerical and Lay Deputies inform this House, that 800 copies of the Journals of this Convention, are proposed to be printed, which was agreed to.

The House of Clerical and Lay Deputies sent a message to this House, expressing their intention of rising; and that they had appointed Philadelphia for the place of meeting of the next General Convention.

The thanks of the House of Bishops were given to the **Rev. Joseph Turner**, for his services as Secretary.

Signed by order of the House,

WILLIAM WHITE, Presiding Bishop.

Attest. **Joseph Turner, Secretary.**

The Certificate of the Consecration of the Right Rev. Bishop Smith, is as follows:

KNOW all men by these presents, that we, **William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania, presiding Bishop; Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York; James Madison, D. D. Bishop of the Protestant Episcopal Church in the state of Virginia; and Thomas John Claggett, D. D. Bishop of the Protestant Episcopal Church in the state of Maryland,** under the protection of Almighty God, in Christ Church, in the city of Philadelphia, on Sunday, the thirteenth day of September, in the year of our Lord one thousand seven hundred and ninety-five, did then and there rightly and canonically consecrate our beloved in Christ, **Robert Smith, D. D. Provost of Charleston College, and Rector of St. Philip's Church, Charleston,** in the state of South Carolina, of whose sufficiency in good learning, soundness in the faith and purity of manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the said state, to which the said Robert Smith hath been elected by the Convention of the said state.

In testimony whereof, we have signed our names, and caused our seals to be affixed. Given in the city of Philadelphia, this fourteenth day of September, in the year of our Lord one thousand seven hundred and ninety-five.

WILLIAM WHITE, (L. S.)

SAMUEL PROVOOST, (L. S.)

JAMES MADISON, (L. S.)

THOMAS JOHN CLAGGETT, (L. S.)

APPENDIX.

CANONS.

CANON I.—*Of Episcopal Visitation.*

EVERY Bishop in this church shall visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every Bishop to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every church or congregation, to make such provision accordingly.

The Bishop of any diocese or state district, may, on the invitation of the Convention or standing committee of the church in any state where there is not a Bishop, visit and perform the episcopal offices in that state, or part of the state, as the case may be, provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocese of such Bishop, until a Bishop is duly elected and consecrated for such state, or until the invitation given by the Convention or standing committee be revoked. But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him. And no state shall proceed to the election or appointment of a Bishop, unless there be at least six Presbyters residing and officiating therein, a majority of whom, at least, shall concur in such election. But the Conventions of two or more states, having together nine or more settled and officiating Presbyters, may associate, and join in the election of a Bishop.

The third canon of the year 1789 is hereby rescinded.

CANON II.—*Of the testimonials to be produced on the part of those who are to be ordained.*

Every candidate for holy orders, shall be recommended to the Bishop by a standing committee appointed by the Convention of the church in that state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

“We whose names are here underwritten, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing con-

“ trary to the doctrine or discipline of the Protestant Episcopal Church : And moreover, we think him a person worthy to be admitted to the sacred order of ———. In witness whereof, we have hereunto set our hands this ——— day of ———, in the year of our Lord ———.”

But before a standing committee in any state shall proceed to recommend any candidate, as aforesaid to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone if the parish be vacant, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church of the neighbourhood in which he resides, testimonials of his good morals and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. He shall also lay before the standing committee, testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

In every state in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop to whom he applies.

The 6th canon passed in October, 1789, concerning the testimonials to be produced on the part of those who are to be ordained, and so much of the 4th canon passed in 1792, as relates to the subject of this canon, are hereby rescinded.

CANON III.—*Of the age of those who are to be Ordained or Consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old, and unless he shall have been a Deacon one year. No man shall be consecrated a Bishop of this church, until he shall be thirty years old.

The 4th canon of the year 1789, is hereby rescinded.

CANON IV.—*Of the Learning of those who are to be Ordained.*

No person shall be ordained in this church, until he shall have satisfied the Bishop and the two Presbyters by whom he shall be examined, that he is well acquainted with the holy scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence,

as means of giving additional efficacy to his labours; unless the Bishop shall judge it proper to dispense with the above requisites in part, in consideration of certain other qualifications in the candidate peculiarly fitting him for the gospel ministry.

The 7th canon of the year 1789, is hereby rescinded.

CANON V.—*Of the officiating of Ministers of this Church, in the Churches or within the Parochial Cures of other Clergymen.*

No clergyman belonging to this church shall officiate, either by preaching or reading prayers in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or in his absence, from the church wardens and vestrymen, or trustees of the congregation. But, if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse his consent to any other minister of this church to officiate within his cure, the church wardens, vestrymen, or trustees of such congregation shall, on proof of such neglect and refusal before the Bishop of the diocese, or, if there be no Bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this church in any state, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church.

The 6th canon of 1792, is hereby rescinded.

CANON VI.—*Of the preparatory exercises of a Candidate for the Ministry.*

Every candidate for the ministry shall give notice of his intention to the Bishop, or to such body as the church in the state in which the candidate resides, may have appointed to superintend the instruction of candidates for holy orders, at least one year before his ordination. And if there be a Bishop within the state or district where the candidate resides, he shall apply to no other Bishop for ordination, without the permission of the former. And the said candidate shall pass through the preparatory exercises which the Bishop, or such body aforesaid, may appoint; such as composing of theses, homilies or sermons, one or more, to be delivered, either publicly or privately, in his or their presence, at such time or times as may be appointed by the authority aforesaid.

And this canon shall be in force from and after the first day of January next.

CANON VII.—*For the better accomplishing of the objects of the sixth Canon of 1792.*

Whereas there is no provision made in the 6th canon of 1792,

for the case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

CANON VIII.—*To prevent a Congregation in any Diocese or State to unite with a Church in any other Diocese or State.*

Whereas a question may arise, whether a congregation within the diocese of any Bishop, or within any state in which there is not yet any Bishop settled, may unite themselves with the church in any other diocese or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this church shall be considered as belonging to the body of the church of the diocese, or of the state, within the limits of which they dwell; or within which there is seated a church to which they belong. And no clergyman having a parish or cure in more than one state, shall have a seat in the Convention of any state, other than that in which he resides.

CANON IX.—*To empower the Bishop in each diocese or district to compose forms of prayer or thanksgiving for extraordinary occasions.*

The Bishop of each diocese or district may compose forms of prayer or Thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such forms in his church, on such occasions. And the Clergy in those states in which there is no Bishop, may use the forms of prayer or thanksgiving composed by the Bishop of any other state.

Done in Convention, and signed by order of the House of Bishops,

WILLIAM WHITE, D. D. Presiding Bishop.
WILLIAM SMITH, D. D. President of the
 House of Clerical and Lay Deputies.

List of the Clergy of the Protestant Episcopal Church, delivered in, and published, agreeably to the 16th canon of the General Convention of 1789.

From New Hampshire and Massachusetts no lists were delivered in.

The lists from Rhode Island and Connecticut are the same as those in the last Journal, no new lists having been delivered in.

Rhode Island.

Rev. Moses Badger, Rector of King's church, Providence.

Rev. William Smith, Rector of Trinity church, Newport.

Connecticut.

Right Rev. Samuel Seabury, D. D. Bishop.

Rev. Ebenezer Dibble, Rector of St. John's church, Stamford.

Rev. George Ogilvie, St. Paul's church, Norwalk.

Rev. Philo Shelton, Stratfield.

Rev. Dr. Bela Hubbard, Trinity church, New Haven.

Rev. Philo Perry, Christ church, Newtown.

Rev. David Perry, Reading, &c.

Rev. — Marsh, New Milford.

Rev. Ashbel Baldwin, Litchfield.

Rev. Ambrose Todd, Symsbury.

Rev. Abraham Lynsen Clarke, Huntington.

Rev. Dr. Richard Mansfield, Derby.

Rev. Reuben Ives, Cheshire.

Rev. Dr. Abraham Jarvis, Christ church, Middleton.

Rev. Daniel Fogg, Brooklyn.

Rev. John Tyler, Christ church, Norwich.

Rev. — Prindle, Westbury.

Rev. John Bowden, residing at Stratford.

Rev. Edward Blackslee, Deacon, Woodbridge.

Rev. Solomon Blackslee, Deacon, East Haddam.

Rev. David Belden, Deacon, —.

Rev. Seth Hart, Deacon, Waterbury.

Rev. David Butler, Deacon, North Guilford.

New York.

Right Rev. Samuel Provoost, D. D. Bishop.

Rev. Jeremiah Leaming, D. D. residing in New York.

— Abraham Beach, D. D. Assistant Minister of Trinity church, New York.

— Benjamin Moore, D. D. Assistant Minister of Trinity church, New York.

— Thomas L. Moore, Rector of St. George's church, South Hempstead.

— Thomas Ellison, Rector of St. Peter's church, Albany.

Rev. John Bisset, Assistant Minister of Trinity church, in the city of New York.

— Richard C. Moore, Rector of St. Andrew's church, Staten Island.

— George H. Spieren, Rector of Christ church, Poughkeepsie.

— Samuel Nesbit, Rector of St. Anne's church, Brooklyn.

— Elias Cooper, Rector of St. John's church, Philipsburg.

— Andrew Fowler, Rector of — church, Bedford.

— Theodosius Bartow, Rector of Trinity church, New Rochelle.

— William Hammel, Rector of the churches at Jamaica, Newtown and Flushing.

— John J. Sands, Minister of Christ church, Rye.

— Elijah D. Rattoone, Professor of the Greek and Latin Languages in Columbia college.

— Ammi Rogers, Rector of the churches at Schenectady and Ballston.

— John Ireland, Rector of St. Peter's church, West Chester.

— — Belden, Rector of Christ church, Duaneburgh.

— Frederick Van Horne, Minister of St. Andrew's church, Ulster county.

— — Gardiner, Minister of Christ church, Hudson.

— — Haskill, Minister of — church Peekskill.

— James Nicholls officiates every 3d Sunday at Camden.

— Daniel Barber officiates every 3d Sunday at Kingsbury.

New Jersey.

— Uzal Ogden, Rector of Trinity church, Newark.

— Henry Waddell, Rector of Christ church, Shrewsbury, and Christ church, Middletown.

— Henry Van Dyke, Rector of St. Mary's church, Burlington.

— William Ayres, Rector of St. Peter's church, Spotswood.

— John Croes, Rector of Trinity church, Sweedsborough.

— Richard C. Moore, Rector of St. Peter's church, Amboy, but residing in the state of New York.

— Elisha D. Rattoone, Assistant Mi-

nister of Trinity church, Newark, but residing in New York.

— John Wade, residing at present in Cole's Town.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. William Smith, D. D.

— Samuel Magaw, D. D. Rector of St. Paul's church, Philadelphia.

— John Andrews, D. D. Vice Provost of the University of Pennsylvania.

— Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peters, in the city of Philadelphia.

— Joseph Hutchins, D. D.

— John Campbell, Rector of the Episcopal churches of York and Huntingdon.

— Slator Clay, Rector of St. David's, Radnor, St. Peter's in the Valley, and St. James's, Perkiomen.

— Elisha Rigg, Rector of St. James's, Lancaster.

— Levi Heath, rector of Pequea and Bangor churches, Lancaster co.

— Robert Ayres, rector of Emanuel church and St. Peter's church in Washington & Fayette counties.

— Francis Reno, Westmoreland co.

— Joseph Turner, rector of St. Paul's church, Chester, and St. Martin's church, Marcus Hook.

— Caleb Hopkins, rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Washington co.

— James Abercrombie, Assistant Minister of Christ church and St. Peter's, in the city of Phila.

— Joseph Doddridge, Deacon in Washington county.

— John Taylor, Deacon in Northumberland county.

— Absalom Jones, a black man, Deacon in the African church of St. Thomas, Philadelphia.

Delaware.

— Joseph Clarkson, rector of Trinity church, Wilmington.

— Robert Clay, Emanuel church, New Castle.

— George Dasheille, St. Anne's church, Middletown, New Castle county.

— William Pryce, Christ church, Kent county.

— William Skelly, Christ church; rev. James Wiltbank, St. Peter's church, Sussex county.

Maryland.

The Right Rev. Thomas J. Clagget, D. D. Bishop.

The Rev. Andrew Elliott, rector of King and Queen; rev. Francis Walker, St. Andrews; rev. Charles Smoot, William and Mary, St. Mary's county.

— Rev. John W. Compton, William and Mary; rev. John Weems, Porto Tobacco; Walter Harrison, Durham, Charles county.

— * Edward Gantt, jun. All Saints, Calvert.

— * Joseph Messenger, St. John's; rev. Joseph Jackson, Queen Ann's, Prince George.

— Clement Brook; rev. Walter Addison; Andrew T. Macormick, residing in Prince George.

— * Thomas Scott, St. James's; rev. Henry Moscrop, All Hallows; rev. Ralph Higginbottom, St. Ann's; rev. Stephen Sykes, Ann Arundel.

— * Thomas Read, Prince George's; George Ralph, Washington; rev. Edward Gantt, M. D.; rev. Nicholas W. Lane, St. Peter's, Montgomery.

— George Bower, Rector of All Saints, Frederick.

— * Joseph G. J. Bend, St. Paul's; rev. T. Fitch Oliver, St. Thomas's, Baltimore.

— * John Coleman, St. John's; rev. John Allen, St. George's; rev. John Ireland, Harford.

— * William Duke, St. Mary Ann's; rev. Jeremiah Cosden, St. Stephen's, Cecil.

— Colin Ferguson, D. D. St. Paul's; rev. Archibald Walker, Kent.

— * Samuel Keene, D. D. St. Luke's; rev. Samuel Keene, jun. Queen Anne's.

— Owen F. Magrath, St. Peter's, rev. John Bowie, D. D. St. Michael's, Talbot.

— * James Kemp, Great Choptank, Dorchester.

— Samuel Tingeley; rev. Samuel Sloan, Somerset.

— David Ball, Rector of All Hallow's parish, Worcester.

Virginia.

The Right Rev. James Madison, D. D. Bishop.

* Those gentlemen whose names are marked thus, (*) were elected members of the standing committee in the state Convention of 1795.

The Rev. Charles O'Neil, rector of Amherst parish.

- Alexander Hay, Antrim do.
- Devereux Jarratt, Bath do
- — Gray, Botetourt do.
- Hugh Corrans Boggs, Berkley do.
- Benjamin Brown, Brisland do.
- John Syme, Bristol do.
- John Cameron, D. D. rector of —.
- Alexander M'Farland, Brunswick parish.
- John Bracken, D. D. Brutun do.
- John Camm, Charles do.
- — Heffernam; rev. David Ball, Christ Church do.
- James Elliott, Cople do.
- Needler Robinson, Dale do.
- Spence Grayson, Dettingen do.
- Jesse Carter, Drysdale do.
- John J. Spooner, Elizabeth City do.
- James Whitehead, Elizabeth River parish.
- Thomas Davis, Fairfax do.
- Alexander Balmain, Frederick do.
- Matthew Maury, Fredericksville parish.
- James Craig, Hamilton do.
- John Buchanan, D. D. Henrico do.
- Samuel S. M'Croskey, D. D. Hungars parish.
- James Thompson, Leeds do.
- Charles Crawford, Lexington do.
- William Crawford, — do.
- Elkanah Talley, Littleton do.
- Isaac William Gibbern, Lunenburgh parish.
- Anthony Walke, Lynhaven do.
- William Cameron, Manchester do.
- William Hubard, Newport do.
- Henry J. Burgess, Nottoway do.
- Robert Buchan, Overwharton do.
- Arthur Emerson, Portsmouth do.
- John Brunskill, Raleigh do.

The Rev. Alexander Lundie, St. Andrew's parish.

- John Matthews, St. Bride's do.
- Reuben Clopton, —.
- Cave Jones, St. George's do.
- Isaac Foster, —.
- James Stenvenson, St. George's do.
- Charles Hopkins, St. James Northam parish.
- James Price, St. John's do.
- Archibald Dick, St. Margaret's do.
- John Woodville, St. Mark's do.
- Peter Nelson, St. Martin's do.
- Abner Waugh, St. Mary's do.
- William Stewart, St. Paul's do.
- John Parsons, —.
- John Seward, St. Stephen's do.
- John Hyde Saunders, Southam do.
- Samuel Butler, Southwark do.
- Lee Massey, Truro, do.
- Sewal Chapin, Westover do.
- James Henderson, York do.
- John Bryan, Wicomico do.
- John O'Donnel, Hampshire do.
- Thomas Hughes, Petsworth do.
- Joseph Wilson.
- Stephen Johnson.
- John Wade.
- Armistead Smith, Matthews do.

South Carolina.

The Right Rev. Robert Smith, D. D. Bishop.

The Rev. Mr. Frost.

- Dr. Purcell, St. Michael's.
- Dr. Gates.
- Mr. Jenkins.
- Mr. Nixon, master of an academy.
- Mr. White, Charleston.
- Mr. Mills, St. Andrew's.
- Mr. M'Culley, St. Luke's.
- Mr. Tate, St. Helen's.
- Mr. Blackwall, St. Bartholomew's.
- Mr. Connor, Edisto.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,

HELD IN

The City of Philadelphia, from Tuesday, June 11th, to Wednesday, June 19th, 1799.

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of Massachusetts.

Rev. William Walter, D. D.

From the State of Rhode Island.

Rev. Abraham Lynsen Clarke.

From the State of Connecticut.

Rev. William Smith, D. D. Rev. Ashbel Baldwin, Benjamin Hall, Esquire.

From the State of New York.

Rev. John Bisset, Rev. Ammi Rogers.

From the State of New Jersey.

Rev. Uzal Ogden, D. D. Rev. Henry Waddell, Rev. John Croes, Rev. Menzies Rayner, John Rutherford, Esquire, Mr. Jeffery Clarke, Mr. John Dennis.

From the State of Pennsylvania.

Rev. William Smith, D. D. Rev. John Andrews, D. D. Rev. Samuel Magaw, D. D. Rev. Robert Blackwell, D. D. General Francis Gurney, John C. Stocker, Esquire, Mr. Joseph Sims, Mr. J. B. Gilpin.

From the State of Delaware.

Rev. Robert Clay, Rev. Joseph Clarkson, Rev. William Pryce, Rev. Walter C. Gardiner, Joseph Burn, Esquire.

From the State of Virginia.

Rev. John Bracken, D. D. Robert Andrews, Esquire.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

PHILADELPHIA, CHRIST CHURCH, *Tuesday, June 11, 1799.*

A SUFFICIENT number of Clerical and Lay Deputies, to form a Convention not appearing, the members present adjourned to meet at the State House, to-morrow morning at ten o'clock.

STATE HOUSE, *Wednesday, June 12.*

The members met agreeably to adjournment, and a quorum being formed,

The Right Rev. Dr. White read prayers.

Deputies from seven states appearing, the house proceeded to the appointment, by ballot, of a President, and a majority of votes were found for the Rev. William Smith, D. D.

The Rev. James Abercrombie, one of the assistant ministers of Christ Church and St. Peter's, was appointed Secretary to the Convention.

Resolved, That the Rev. Dr. Andrews inform the house of Bishops, that the house of Clerical and Lay Deputies is formed, and ready to proceed to business.

Resolved, That the rules of order established by the house of Clerical and Lay Deputies, of the two preceding General Conventions, be adopted.

The Rev. William Walter, D. D. clerical deputy from the state of Massachusetts; the Rev. Abraham Lynsen Clark, clerical deputy from the state of Rhode Island; the Rev. John Bisset, and the Rev. Ammi Rogers, clerical deputies from the state of New York; the Rev. Uzal Ogden, D. D. the Rev. Henry Wadell, and the Rev. John Croes, clerical deputies, and Mr. Jeffery Clarke, lay deputy, from the state of New Jersey; Rev. William Smith, D. D. the Rev. John Andrews, D. D. the Rev. Samuel Magaw, D. D. and the Rev. Robert Blackwell, D. D. clerical deputies, General Francis Gurney, and Mr. Joseph Sims, lay deputies, from the state of Pennsylvania; the Rev. Joseph Clarkson, the Rev. William Pryce, and the Rev. Walter C. Gardiner, clerical deputies, and Joseph Burn, Esquire, lay deputy, from the state of Delaware; and the Rev. John Bracken, D. D. clerical duty, and Robert Andrews, Esquire, lay deputy from the state of Virginia; delivered in at the Secretary's table, certificates of their appointment, which were read, and determined to be satisfactory.

Mr. Bisset proposed the following resolution, viz: "That a

committee consisting of _____ members, be appointed to revise the canons, to propose amendments, and to report the whole in one regular series." This resolution was read and ordered to lie on the table.

Adjourned to ten o'clock to-morrow morning.

THURSDAY, June 13.

Prayers being read by the Secretary, the house proceeded to business.

The Rev. William Smith, D. D. and the Rev. Ashbel Baldwin, clerical deputies, and Benjamin Hall, Esquire, lay deputy from the state of Connecticut, presented their testimonials, which were approved, and they took their seats accordingly. Mr. John Dennis, a lay deputy from the state of New Jersey, and John C. Stocker, Esquire, a lay deputy, from the state of Pennsylvania, took their seats.

Mr. Bisset's proposed resolution of yesterday, was taken up, and carried, and the blank ordered to be filled up with the word "five."

The members appointed were,

Rev. Dr. Smith, of Connecticut,

Rev. Mr. Bisset, of New York,

Rev. Mr. Waddell, of New Jersey,

Gen. Gurney, of Pennsylvania, and

Mr. Hall, of Connecticut.

The house resolved itself into a committee of the whole, on the state of the church ;

The Rev. Dr. Walter in the chair.

After some time the committee rose, and the chairman reported the following resolution, viz :

Resolved, That the consideration of the resolution, for an alteration in the constitution of this church, proposed in the last General Convention, in these words : "But if the church shall not be represented in both orders, by a majority of the states, then the votes shall be given by states, without regard to orders," be postponed to the next General Convention.

This resolution was disagreed to by the House.

Resolved, That this House will now go into a committee of the whole, to take into consideration the second resolution of the General Convention of Friday, Sept. 18, 1795, and to report thereon.

The house resolved itself accordingly, Dr. Walter in the chair.

The chairman of the committee of the whole reported, that the committee had risen, and requested leave to sit again.

Resolved, That in the places of Dr. Moore and Mr. Bend, who are absent, Dr. Smith of Connecticut, and Mr. Bisset, be added to the other three members, viz : Dr. Smith of Pennsylvania, Dr. Andrews, and Dr. Magaw, the committee appointed by the

last General Convention to digest and report a course of study for candidates for holy orders, and that they be requested to report the same during the present session.

Resolved, That Dr. Andrews and Mr. Andrews be a committee, to bring in a canon prescribing the mode of calling special meetings of the General Convention.

Resolved, That the Secretary be requested to officiate as Chaplain to the Convention during the present session.

Adjourned to 10 o'clock to-morrow morning.

FRIDAY, June 14.

The House met, and the Chaplain read prayers.

The Rev. Menzies Rayner, a clerical deputy from the state of New Jersey, and the Rev. Robert Clay, a clerical deputy from the state of Delaware, took their seats.

Mr. Andrews, from the committee appointed to report a canon for calling special Conventions, reported a canon, prescribing the mode of calling special Conventions; which was read the first time, and ordered for a second reading.

On motion, the canon prescribing the mode of calling special Conventions, was read a second time, amended, and ordered to be fairly transcribed for a third reading: it was then passed, and sent for concurrence, by the Secretary, to the house of Bishops.

Mr. Croes presented testimonials from the State Convention of New Jersey, recommending the Rev. Uzal Ogden, D. D. as Bishop of that state.

Ordered to lie on the table.

On motion of Mr. Baldwin, the House resolved itself into a committee of the whole, to take into consideration the propriety of framing articles of religion. Dr. Walter in the chair.

The chairman of the committee reported the following resolution, viz:

Resolved, That the articles of our faith and religion, as founded on the holy scriptures of the Old and New Testaments, are sufficiently declared in our creeds and liturgy, as set forth in the book of common prayer established for the use of this church; and that further articles do not appear necessary.

This resolution was disagreed to by the House.

The house of Bishops, sent for concurrence a form of consecration of a church or chapel, which was ordered to lie on the table.

The Rev. Mr. Clarkson asked leave of absence till Tuesday, which was not granted.

Adjourned to 6 o'clock this evening.

FRIDAY EVENING, 6 o'clock.

The House met.

The canon, prescribing the mode of calling special Conventions,

was returned with amendments from the house of Bishops, which were agreed to.

The form of consecration of a church or chapel, sent to this House by the Bishops, was read, and referred to a committee of the whole house to-morrow morning.

On motion, *Resolved*, That the testimonials, respecting the Bishop elect of New Jersey, be read, which was done.

Resolved, That the consideration of this subject be postponed till to-morrow.

Adjourned to 9 o'clock to-morrow morning.

SATURDAY, June 15.

The House met, and the Chaplain read prayers.

The House proceeded to the consideration of the testimonials in favour of the Bishop elect of New Jersey, and, after discussion, the subject was postponed.

A resolution was proposed by Mr. Bisset, that the Convention now proceed to the framing of articles of religion for this church.

The question was taken by yeas and nays as follows:

CLERGY.

Massachusetts—No.

Connecticut—Yea.

Rhode Island—Yea.

New York—Yea.

New Jersey—Yea.

Pennsylvania—No.

Delaware—Yea.

Virginia—No.

LAITY.

Connecticut—Yea.

New Jersey—Yea.

Pennsylvania—Yea.

Virginia—No.

So it was carried in the affirmative.

Resolved, That the committee shall consist of a member from each state now represented; who were chosen, and were as follows:

Massachusetts, Dr. Walter; Connecticut, Dr. Smith; New York, Mr. Bisset; New Jersey, Mr. Waddell; Pennsylvania, Dr. Andrews; Delaware, Mr. Clay; Virginia, Dr. Bracken.

Resolved, That leave be given to Mr. Baldwin to bring in a canon, to regulate the qualifications of ministers to vote in State and General Conventions.

A message was received from the house of Bishops, communicating "a resolution for altering the 1st article of the constitution;" and "a proposal of a prayer, to be used at the meetings of Conventions."

The House resolved itself into a committee of the whole, to take into consideration the communications from the house of Bishops. Dr. Walter in the chair.

The committee rose, and reported certain amendments in the "Form of consecration of a church, or chapel;" also, amendments to the "resolution, for the time of meeting of future General Conventions;" together with an amendment to the "prayer,

to be used during the sitting of Convention:" all which were concurred in by the House.

Resolved, That leave be given to Mr. Andrews to bring in a canon, respecting the consecration of Bishops in the recess of the General Convention; which was presented, read, and ordered to lie on the table.

Adjourned to 9 o'clock on Monday morning.

MONDAY MORNING, June 17.

The House met, and the Chaplain read prayers.

Mr. Baldwin presented "a canon, to regulate the qualifications of ministers to vote in State and General Conventions;" which was read, and ordered to lie on the table.

The proposed "canon, respecting the consecration of Bishops in the recess of the Convention," was read a second time, amended, and ordered to be sent to the house of Bishops.

The communications from the House of Bishops, with the amendments proposed by the house of Clerical and Lay Deputies, were returned by the House of Bishops, with their concurrence.

The chairman of the committee, for revising and amending the canons, made a report; which was read, and ordered to be re-committed.

At 11 o'clock, the house adjourned for two hours, in order that the several committees might finish their reports.

MONDAY, 1 o'clock, P. M.

The House met.

Mr. Andrews solicited leave to bring in a canon, repealing in part the canon of 1795, "concerning the learning of those who are to be ordained:" which was granted; and the canon was read, approved, and sent for concurrence to the house of Bishops.

On motion of Mr. Bisset, *Resolved*, That the committee, appointed to review and arrange the canons, be discharged; and that all the canons which have been passed in preceding General Conventions, together with those which may be passed during the present session, shall be arranged under the respective years in which they were enacted, and printed at the end of the Journal of this Convention. Provided, nevertheless, that, if any canon of the preceding Conventions has been repealed, it shall be mentioned by its number and title only, followed by a notification of its having been repealed.

A motion was made by Mr. Bisset, that it be made known to the several State Conventions, that it is proposed to consider and determine in the next General Convention, on the following addition to the second article of the constitution, to be introduced in the 9th line, after the word "Convention," viz:

"But if the church shall not be represented in both orders, in a majority of the states, then the votes shall be by states, without regard to orders."

The previous question, "Shall the main question be put?" was taken, and determined in the negative.

John Rutherford, Esquire, Lay Deputy from the state of New Jersey, took his seat.

On motion of Mr. Croes, the recommendation of the church in New Jersey, in favour of their Bishop elect, was taken up; and, after some discussion, it was *Resolved*, That the consideration of the same be postponed till to-morrow.

The House of Bishops returned the canon, repealing in part the canon of 1795, "concerning the learning of those who are to be ordained," with their approbation; and "a substitute for the canon, respecting the consecration of Bishops during the recess of the General Convention," which was adopted.

Adjourned to ten o'clock to-morrow morning.

TUESDAY MORNING, June 18.

The House met, and the Chaplain read prayers.

The proposed canon, respecting the qualification of ministers to vote in state and General Conventions, was read, amended, and ordered to be sent for concurrence to the House of Bishops; which was done.

Mr. J. B. Gilpin, a Lay Deputy, from the state of Pennsylvania, took his seat.

The chairman, of the committee on the articles, reported seventeen articles of religion, which were read: Whereupon, on motion of Mr. Bisset,

Resolved unanimously, That, on account of the advanced period of the present session, and the thinness of the Convention, the consideration of the articles, now reported and read, be postponed; and that the Secretary transcribe the articles into the Journal of this Convention, to lie over for the consideration of the next General Convention.

Dr. Bracken asked leave to bring in a canon, supplementary to the 2d canon of 1795, "concerning the testimonials to be produced on the part of those who are to be ordained;" which was read twice, and, upon the question for the third reading, was negatived.

The testimonials of the Bishop elect of New Jersey being called up, the following resolution passed:

"Whereas doubts have arisen in the minds of some members of the Convention, whether all the Priests who voted in the election of the Rev. Uzal Ogden, D. D. to the office of a Bishop in the state of New Jersey, were so qualified, as to constitute them a majority of the resident and officiating Priests, in the said state, according to the meaning of the canon in this case made and provided: and whereas, in a matter of so great importance to the interest of religion and the honour of our church, it is not only necessary, that they, who concur in recommending to an of-

fice so very sacred, should have a full conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business :

Resolved therefore, That in the opinion of the House of Deputies, all proceedings, respecting the consecration of the Rev. Uzal Ogden, D. D. ought to be suspended, until a future Convention of the state of New Jersey shall declare their sense of the subject."

The house of Bishops returned the canon, "to regulate the qualifications of Ministers, &c." with amendments. The amended title was adopted; the other proposed amendment was rejected.

The House of Bishops receded from their amendment of the canon, explanatory of the 1st canon of 1795.

Resolved, That the next general Convention, to be held agreeably to the constitution on the second Tuesday of September, 1801, shall meet in the city of Trenton.

Resolved, That the Right Rev. Dr. White be requested to preach, at the opening of the next General Convention.

Resolved, That the House of Bishops be informed, that this house is ready to adjourn.

Mr. Bisset was requested to communicate the two preceding resolves to the House of Bishops.

Resolved, That the thanks of this house be given to their President, the Rev. Dr. Smith, and to their Secretary and Chaplain, the Rev. Mr. Abercrombie, for their attention and services.

Mr. Bisset reported, "That the Right Rev. Dr. White would comply with the request of this house, and that the house of Bishops, having no further communications to make, concurred in the resolution of adjournment."

Ordered, That five hundred and seventy copies of the journal be printed.

The house adjourned, *sine die*.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM SMITH, President.

JAMES ABERCROMBIE, Secretary.

APPENDIX.

Extract from the Journal of the House of Clerical and Lay Deputies, in Convention met, 1799.

"**Resolved unanimously**, That on account of the advanced period of the present session, and the thinness of the Convention, the consideration of the articles, now reported and read, be postponed and that the Secretary transcribe the articles into

"the journal of this Convention, to lie over for the consideration
"of the next General Convention."

The articles, referred to are as follows.

I. Of faith in the Holy Trinity.

There is but one living and true God, everlasting; of infinite power, wisdom, and goodness; the maker and preserver of all things visible and invisible. And in the unity of this Godhead, there are three persons; the Father, the Son, and the Holy Ghost: our Creator, Redeemer, and Sanctifier.

II. Of the Holy Scripture.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, and cannot be proved thereby, is not to be received as an article of faith, nor deemed necessary to salvation.

By Holy Scripture, we understand the canonical books of the Old and New Testament.

The names and number of the canonical books in the Old Testament.

CHAPTERS.				CHAPTERS.			
1. Genesis	having	50		21. Ecclesiastes	having	12	
2. Exodus	- - -	40		22. The song of Solomon	- - -	8	
3. Leviticus	- - -	27		23. Isaiah	- - -	66	
4. Numbers	- - -	36		24. Jeremiah	- - -	52	
5. Deuteronomy	- - -	34		25. Lamentations	- - -	5	
6. Joshua	- - -	24		26. Ezekiel	- - -	48	
7. Judges	- - -	21		27. Daniel	- - -	12	
8. Ruth	- - -	4		28. Hosea	- - -	14	
9. The 1st book of Samuel	- - -	31		29. Joel	- - -	3	
10. The 2d book of Samuel	- - -	24		30. Amos	- - -	9	
11. The 1st book of Kings	- - -	22		31. Obadiah	- - -	1	
12. The 2d book of Kings	- - -	25		32. Jonah	- - -	4	
13. The 1st book of Chronicles	- - -	29		33. Micah	- - -	7	
14. The 2d book of Chronicles	- - -	36		34. Nahum	- - -	3	
15. Ezra	- - -	10		35. Habakuk	- - -	3	
16. Nehemiah	- - -	13		36. Zephaniah	- - -	3	
17. The book of Esther	- - -	10		37. Haggai	- - -	2	
18. The book of Job	- - -	42		38. Zechariah	- - -	14	
19. The Psalms.	- - -	150		39. Malachi	- - -	4	
20. The Proverbs	- - -	31					

The names and number of the canonical books of the New Testament.

CHAPTERS.				CHAPTERS.			
1. St. Matthew	having	28		15. 1st Epistle to Timothy	having	6	
2. St. Mark	- - -	16		16. 2d Epistle to Timothy	- - -	4	
3. St. Luke	- - -	24		17. Epistle to Titus	- - -	3	
4. St. John	- - -	21		18. Epistle to Philemon	- - -	1	
5. The Acts of the Apostles	- - -	28		19. Epistle to the Hebrews	- - -	13	
6. Epistle to the Romans	- - -	16		20. Epistle of St. James	- - -	5	
7. 1st Epistle to the Corinthians	- - -	16		21. 1st Epistle of St. Peter	- - -	5	
8. 2d Epistle to the Corinthians	- - -	13		22. 2d Epistle of St. Peter	- - -	3	
9. Epistle to the Galatians	- - -	5		23. 1st. Epistle of St. John	- - -	5	
10. Epistle to the Ephesians	- - -	6		24. 2d Epistle of St. John	- - -	1	
11. Epistle to the Philipians	- - -	4		25. 3d Epistle of St. John	- - -	1	
12. Epistle to the Colossians	- - -	4		26. Epistle of St. Jude.	- - -	1	
13. 1st Epistle to the Thessalonians	- - -	5		27. Revelation of St. John the Divine	- - -	22	
14. 2d Epistle to the Thessalonians	- - -	3					

The Apocryphal books are read by the church, for example of life, and instruction of manners, not for the establishment of discipline, or doctrine.

III. *Of the Old and New Testament.*

There is a perfect harmony and accordance between the Old and New Testament; for in both, "Pardon of sin and everlasting life are offered to mankind through Christ, who is the only mediator between God and man;" and although Christians are not bound to obey the civil and ceremonial precepts, yet are they obliged to observe all the moral commandments of the Mosaic dispensation.

IV. *Of the Creeds.*

The Nicene creed and the Apostles creed, ought to be retained and believed; because every article, contained in them may be proved by Holy Scripture.

V. *Of the transgression of our first parents.*

By the transgression of our first parents, they lost that primitive innocence and perfect holiness in which God had created them; and thus the nature of man became corrupted, and prone to evil; so that there is no man living, who sinneth not.

VI. *Of Justification.*

We are justified, or pardoned by God, not on account of our own good works, but only through the merits and mediation of our blessed redeemer and advocate, Jesus Christ. But although good works cannot put away our sins, nor appear perfect before God; yet are they pleasing and acceptable to God in Christ, and essentially necessary to salvation; for scripture assures us, that "faith, without works, is dead;" and that, "without holiness, no man shall see the Lord."

VII. *Of Predestination and Election.*

Being well assured, from holy scripture, of the eternal purpose or promise of redemption, according to which, God sent his Son to be the propitiation for the sins of the whole world, and Christ Jesus gave himself a ransom for all; we receive the doctrine of predestination as consistent with, and agreeable to, this most gracious and general scheme of salvation, which we believe to be universal in the intention, however partial the wickedness of mankind may render it in the application. Under the impression of this belief, it is the duty of christians to be satisfied with, and attend to, the promises of God, as they are generally set forth to us in holy scripture, without seeking to be "wise above what is written," or plunging into the unrevealed secrets of either past

or future eternity, but always remembering the distinction which in such cases Moses lays down: "Secret things belong unto the Lord our God; but the things which are revealed belong unto us, and to our children for ever; that we may do all the words of this law."

VIII. *Of salvation by Christ alone.*

Holy scripture declares, that "there is none other name under Heaven given among men whereby we must be saved, but only the name of our Lord Jesus Christ." But we are not authorised to assert, that men shall not be saved by the name of Jesus Christ, to whom his gospel has not been promulgated. We leave them to the uncovenanted mercies of God.

IX. *Of the Church.*

The visible church of Christ is the whole multitude of believers, of whatsoever nation or language, dwelling on the face of the earth, among whom the pure word of God is preached, the sacraments duly administered, and the order of the priesthood observed, according to Christ's ordinance and appointment.

X. *Of the authority of the Church.*

The church hath power to ordain, change, and abolish, rites and ceremonies, and to determine controversies of faith: but it is not lawful for the church, to ordain or command any thing to be received or believed, which is contrary to the canon of scripture; or to expound one part of the same, so as to be repugnant to another. The church, also, is the witness, or keeper of holy writ; and must neither adulterate, nor add to, nor take from, the same.

XI. *Of ministering in the Church.*

It is not lawful for any man to take upon him the office of public preaching, or administering the holy sacraments, until he be regularly ordained, and sent to execute the same. And those we judge lawfully sent, who are ordained by the Bishops of the church.

XII. *Of the Sacraments.*

Sacraments were ordained by Christ, not only to be badges or tokens of christian profession, but to be outward and visible signs of inward and spiritual grace; by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

XIII. *Of Baptism.*

Baptism is an ordinance by which we are regenerated, and born

again of water and the Holy Ghost, received into Christ's church, and made living members of the same.

XIV. *Of the Lord's Supper.*

The Supper of the Lord is not only a token of the love that christians ought to have towards one another, but rather a pledge of our redemption by Christ's death. To such as worthily receive the same, the bread which is broken is a partaking of the body of Christ; and the cup of blessing is a partaking of the blood of Christ: both which are spiritually received, for the preservation of our souls and bodies unto everlasting life.

XV. *Of the oblation of Christ.*

The oblation of the body of Christ, once made, is that perfect sacrifice, propitiation, and satisfaction, which was offered for the sins of the whole world. And there is no other sacrifice, satisfaction, or atonement, for sin, but that only.

XVI. *Of excommunicated Persons.*

Whosoever is publicly excommunicated by the governors of the church, and cut off from the unity of the same, is to be considered as an alien from the promises of the gospel, until he be openly reconciled, and received again into communion.

XVII. *Of the power of the Civil Magistrate.*

The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the gospel, to pay a respectful obedience to the civil authority, regularly and legitimately constituted.

JOURNAL OF THE HOUSE OF BISHOPS.

PHILADELPHIA, CHRIST CHURCH, *Tuesday, June 11, 1799.*

THIS being the day of a special meeting of the General Convention of the Protestant Episcopal Church duly summoned, the Right Rev. Bishop White, of the House of Bishops, attended; and appointed to meet the next day at 10 o'clock, in the committee room of the House of Assembly: leave having been given to meet there, by his excellency the Governor.

Wednesday, June 12, 1799.

In the committee room of the House of Assembly,

Present as before, together with the Right Rev. Bishop Provoost, of the state of New York, and the Right Rev. Bishop Bass, of the state of Massachusetts.

This being a special meeting; and the Bishop, whose turn it would have been to preside agreeably to the rules of this House, not attending, Bishop White, the president of the last Convention was requested to preside.

Resolved, That, during the session of the Convention, the House will attend divine service in the House of Clerical and Lay Deputies.

The house received a message, by the Rev. Dr. Andrews, from the House of Clerical and Lay Deputies, informing, that they are organized and ready to proceed to business. This House declared, that they also are ready to proceed.

After some time, the House adjourned until to-morrow morning at ten o'clock.

Thursday, June 13.

The House met. Present as yesterday.

The Rev. John Henry Hobart was appointed Secretary.

The Right Rev. Bishop Provoost proposed to the consideration of this House, a form of consecration of a church or chapel, which was read, and made the order of the day for to-morrow.

The House adjourned to ten o'clock to-morrow morning.

Friday, June 14.

The house met. Present as yesterday.

The House of Clerical and Lay Deputies presented, by their Secretary a proposed canon, prescribing the mode of calling special meetings of the General Convention.

The House went into the consideration of the "form of consecration of a church or chapel;" which, after amendment, they adopted, and sent to the House of Clerical and Lay Deputies for their concurrence.

The House returned to the House of Clerical and Lay Deputies the proposed "canon, prescribing the mode of calling special meetings of the General Convention," with amendments.

The house then adjourned to 9 o'clock to-morrow morning.

Saturday, June 15.

The House met. Present as yesterday.

The House agreed to a resolve, respecting an alteration in the "first article of the general constitution," and sent it to the House of Clerical and Lay Deputies for their concurrence.

The House proposed to the House of Clerical and Lay Deputies, "a prayer, to be used at the meeting of the Convention," and to be printed with the Journal of the present Convention.

The House adjourned to Monday morning, 9 o'clock.

MONDAY, *June* 17, 1799.

The house met. Present as on Saturday.

The House of Clerical and Lay Deputies returned to this house, by their Secretary, the resolution for altering the "First article of the general constitution," with an amendment. Also the "Prayer to be used at meetings of the Convention," with an amendment. Also, the "Form of consecration of a church or chapel," with sundry amendments.

The house passed the resolution, respecting the alteration of the "First article of the General constitution," with the proposed amendment; which resolution is as follows, viz.

Resolved, That it be made known to the several state Conventions; that it is proposed, to consider and determine in the next General Convention, on the following alteration of the "First article of the constitution."

"Article I. There shall be a general convention of the Protestant Episcopal church, in the United States of America, on the third Tuesday in May, in the year of our Lord 1805, and on the third Tuesday in May, in every fifth year afterwards in such place, &c." as before.

The house passed the "Prayer to be used at meetings of the Convention," with the proposed amendment.

The house approved of the amendments to the "Form of consecration of a church or chapel," with an exception to one, which they ordered to be returned to the House of Clerical and Lay Deputies.

A message was received from the House of Clerical and Lay Deputies; that they had receded from their amendment to the "Form of consecration of a church or chapel;" which amendment had been disagreed to by this house.

The "Form of consecration," was then passed as amended.

A proposed canon was received from the House of Clerical and Lay Deputies, respecting the consecration of Bishops in the recess of the General Convention.

The above canon was returned to the House of Clerical and Lay Deputies, with a proposed substitute.

The house received from the House of Clerical and Lay Deputies a proposed canon, repealing in part, the "Fourth canon of 1795, concerning the learning of those who are to be ordained."

The house passed the above canon.

The Right Rev. Bishop Provoost obtained leave of absence.

The house adjourned to 10 o'clock to-morrow morning.

TUESDAY, *June* 18, 1799.

The house met. Present as yesterday, except the Right Rev. Bishop Provoost.

The House of Clerical and Lay Deputies informed the house, that they had agreed to the proposed substitute to the canon, re-

specting the "consecration of Bishops in the recess of the General Convention."

The House of Clerical and Lay Deputies, presented to this house a proposed canon, to regulate the qualification of Ministers to vote in the state and General Conventions.

The aforesaid canon was returned to the House of Clerical and Lay Deputies, with a substitute for the title, and another proposed amendment.

The house concurred in the following resolution, which they received from the House of Clerical and Lay Deputies, viz.

Resolved, That Trenton in New Jersey, be the place of meeting of the next General Convention.

The House of Clerical and Lay Deputies informed this house, that they had concurred in the amendments to the proposed canon, prescribing the "mode of calling special meetings of the General Convention."

The house then passed the above canon.

The House of Clerical and Lay Deputies, informed this house, that they had concurred in the proposed "substitute to the title of a canon," which originated in their house; and that they had disagreed to the proposed amendment.

The house receded from the amendment, and passed the canon, in title as follows.

"A canon explanatory, of part of the 'First canon of 1795.'"

The House of Clerical and Lay Deputies, informed this house, that they had finished the business before them, and were ready to rise.

The house declared that they also are ready to rise.

The house rose.

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attested, **JOHN HENRY HOBART**, Secretary.

CANONS

For the government of the Protestant Episcopal church, in the United States of America.

The following canons were agreed on, and ratified in the General Convention of said church, held in the city of Philadelphia, from the 29th day of September to the 16th day of October, 1789, inclusive.

CANON I. *Of the orders of the Ministers in this church.*

In this church there shall always be three orders in the Ministry; viz. Bishops, Priests, and Deacons.

CANON II. *Certificates to be produced on the part of Bishops elect.*

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention, or a committee of that body, to be appointed to act in their recess, certificates respectively, in the following words, viz.

Testimony from the members of the Convention in the state, from whence the person is recommended for consecration.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

CANON III. *Of Episcopal visitation.*

Repealed by canon I. of 1795.

CANON IV. *Of the age of those who are to be ordained or consecrated.*

Repealed by canon III. of 1795.

CANON V. *Of the titles of those who are to be ordained.*

No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or, unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a Pastor, by some one of the vacant churches in that state.

CANON VI. *The testimonials to be produced on the part of those who are to be ordained.*

Repealed by canon 2, of 1795.

CANON VII. *Of the Learning of those who are to be ordained.*

Repealed by canon 4, of 1795.

CANON VIII. *Of the stated times of Ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz: the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September, and the thirteenth of December.

CANON IX. *Of those who, having been ordained by foreign Bishops, settle in this Church.*

No person, not a member of this church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the vestry of the church in which he shall offer to officiate, a certificate, signed by the Bishop of the diocese or district, or where there is no Bishop, by three clergymen of the standing committee of the Convention of that state, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church, and also satisfactory evidence of his moral character.

CANON X. *Of the Use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, use the book of common prayer, as the same shall be set forth and established by the authority of this, or some future General Convention; and until such establishment of an uniform book of common prayer in this church, every minister shall read the book of common prayer directed to be used by the Convention of the church

in the state in which he resides: and no other prayer shall be used besides those contained in the said book.

CANON XI. *Of the duty of Ministers, in regard to Episcopal Visitations.*

It shall be the duty of ministers to prepare children and others, for the holy ordinance of confirmation. And on notice being received from the Bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens, to give information to the Bishop of the state of the congregation; under such heads, as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the diocese or district, information of the state of the congregation, under such heads, as shall have been committed to them, at least one month before the meeting of the convention.

CANON XII. *Notorious Crimes and Scandals to be censured.*

If any person within this church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving them of all privileges of church membership; according to such rules or process as may be provided, either by General Convention, or by the conventions in the different states.

CANON XIII. *Sober Conversation required in Ministers.*

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided, either by the General Convention, or by the Conventions in the different states.

CANON XIV. *Of the due celebration of Sundays.*

All manner of persons within this church, shall celebrate and

keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly conversation.

CANON XV. *Ministers to keep a Register.*

Every minister of this church shall keep a register of baptisms, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such manner, as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those, who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those, who, on due enquiry, he shall find to have been baptised in this church; or who, having been otherwise baptised, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this church; whereby such persons shall have attached themselves to the same.

CANON XVI. *A List to be made, and published, of the Ministers of this Church.*

The Secretary of the General Convention shall keep a register of all the clergy of this church, whose names shall be delivered to him in the following manner; that is to say:—Every Bishop of this church, or, where there is no Bishop, the standing committee of that diocese or district, shall, at the time of every General Convention, deliver, or cause to be delivered to the Secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the General Convention, they

take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this church.

CANON XVII. *Notice to be given of the induction and dismissal of Ministers.*

It is hereby required, that, on the induction of a Minister into any church or parish, the parties shall deliver, or cause to be delivered to the Bishop, or to the standing committee of the diocese or district, notice of the same in the following form, or to this effect:

We, the Church wardens (or in case of an assistant Minister, we, the Rector and Church wardens) do certify to the Right Rev. (naming the Bishop) that (naming the person) has been duly chosen Rector, (or assistant Minister, as the case may be) of (naming the church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the Bishop, or the standing committee, be satisfied that the person so chosen is a qualified Minister of this church, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

But if the Bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to enquire into the sufficiency of the person so chosen, according to such rules as may be made in the states respectively, and shall confirm or reject the appointment, as the issue of that enquiry may be.

Passed October 16th, 1789.

House of Bishops,

SAMUEL SEABURY, Bp. Connect. Pres.

WILLIAM WHITE, Pennsylvania.

Attested. **JOSEPH CLARSON, Secretary.**

House of Clerical and Lay Deputies,

WILLIAM SMITH, President,

Attested, **FRANCIS HOPKINSON, Secretary.**

ADDITIONAL CANONS—Passed 1792.

I. *Of Clergymen claiming to be ministers of this church.*

FOR a more full accomplishment of the good purposes to be answered by the 16th canon, enacted by the last General Conven-

tion, it is hereby required, that every Clergyman, claiming to be a Minister of this church, shall deliver in his name to the Bishop, or, if there be no Bishop, to the chairman, or some member of the standing committee, of the church in the state in which he resides, on or before Easter Monday, 1793; or, if he be not within any of the states which have acceded to the constitution of this church, then within three months after he shall come to reside in any of the said states. And every Clergyman, during his neglect of conformity to this canon, shall not be known as a Clergyman of this church, or be admitted to minister in any office of the same.

II. Of a Clergyman in any diocese, chargeable with misdemeanor in any other.

If a clergyman of the church, in any diocese or district within this union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office; the Bishop, or, if there be no Bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting, with the information given, the proofs of the charges made against him.

III. Of publishing the sentence of degradation against a Clergyman.

Whenever a Clergyman shall be degraded, agreeably to the canons of any particular church in the union, the Bishop who pronounces sentence, shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all Bishops of this church; and, where there is no Bishop, to the standing committee.

IV. Of the declaration which may be prefixed to certain signatures.

In regard to the first certificate required in favour of a Bishop elect, by the 2d canon of the last General Convention, and the certificate required in favour of a candidate for Priest's or Deacon's orders, by the 6th canon; if there be any members of the bodies respectively concerned, who have not the requisite personal knowledge of the parties, such persons may prefix the following declaration to their signatures:

WE believe the testimony contained in the above Certificate; and we join in the recommendation of A. B. to the office of — on sufficient evidence offered to us of the facts set forth.

Provided, That in the case of a Priest or Deacon, two at least of the standing committee sign the same; as being personally acquainted with the candidate.

V. Of the officiating of strangers.

No stranger shall be permitted to officiate in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this church, the minister, or in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation, where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

VI. Repealed by canon V. of 1795.

Of one Clergyman officiating within the parochial cure of another Clergyman.

House of Bishops,

SAMUEL PROVOOST, President.

Attest. L. Cutting, Secretary.

House of Clerical and Lay Deputies,

WILLIAM SMITH, President.

Attest. J. Bisset, Secretary.

CANONS—Passed 1795.

CANON. I. Of Episcopal visitation.

EVERY Bishop in this church shall visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the Clergy, and administering the Apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years, at least, by every Bishop to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Minister and vestry of every church or congregation, to make such provision accordingly.

The Bishop of any diocese, state, or district, may, on the invitation of the Convention, or standing committee of the church in any state where there is not a Bishop, visit and perform the Episcopal offices in that state, or part of the state, as the case may be, provision being made for defraying his expenses as aforesaid: and such state, or part of a state shall be considered as annexed to the district or diocese of such Bishop, until a Bishop is duly elected and consecrated for such state, or until the invitation given by the convention or standing committee be revoked. But it is

to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him. And no state shall proceed to the election or appointment of a Bishop, unless there be at least six Presbyters residing and officiating therein, a majority of whom, at least, shall concur in such election. But the Conventions of two or more states, having together nine or more settled and officiating Presbyters, may associate, and join in the election of a Bishop.

The third canon of the year 1789 is hereby rescinded.

CANON II. *Of the testimonials to be produced on the part of those who are to be Ordained.*

Every candidate for holy orders shall be recommended to the Bishop by a standing committee appointed by the Convention of the church in that state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words :

“ We, whose names are here underwritten, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly ; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church ; and moreover we think him a person worthy to be admitted to the sacred order of ———. In witness whereof we have hereunto set our hands this ——— day of ——— in the year of our Lord ———.”

But before a standing committee in any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the Minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church of the neighbourhood in which he resides, testimonials of his good morals and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church ; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. He shall also lay before the standing committee, testimonials to the same effect, signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

In every state in which there is no standing committee, such committee shall be appointed at its next ensuing Convention ; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop to whom he applies.

The 6th canon, passed in October, 1789, concerning the "testimonials to be produced on the part of those who are to be ordained," and so much of the 4th canon, passed in 1792, as relates to the subject of this canon, are hereby rescinded.

CANON III. *Of the age of those who are to be ordained or consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old, and unless he shall have been a Deacon one year. No man shall be consecrated a Bishop of this church until he shall be thirty years old.

The fourth canon of the year 1789 is hereby rescinded.

CANON IV. *Of the Learning of those who are to be ordained.*

No person shall be ordained in this church, until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is well acquainted with the holy scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours; [unless the Bishop shall judge it proper to dispense with the above requisites in part, in consideration of certain other qualifications in the candidate peculiarly fitting him for the gospel ministry.]

The 7th canon of the year 1789, is hereby rescinded.

N. B. *The last clause of this canon marked thus [] was repealed by the 4th canon of 1799.*

CANON V. *Of the officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.*

No clergyman belonging to this church shall officiate, either by preaching or reading prayers, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church wardens and vestrymen, or trustees of the congregation. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse his consent to any other minister of this church to officiate within his cure, the church wardens, vestrymen, or trustees of such congregation, shall, on proof of such neglect and refusal before the Bishop of the diocese, or, if there be no Bishop, before the standing committee, or before such persons as may be deputed by him, or them, or before such persons as may be, by the regulations of this church in any state, vested with the power of

hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church.

The 6th canon of 1792, is hereby recinded.

CANON VI. *Of the preparatory exercises of a Candidate for the Ministry.*

Every candidate for the ministry shall give notice of his intention to the Bishop, or to such body as the church in the state in which the candidate resides may have appointed to superintend the instruction of candidates for holy orders, at least one year before his ordination. And if there be a Bishop within the state or district where the candidate resides, he shall apply to no other Bishop for ordination, without the permission of the former. And the said candidate shall pass through the preparatory exercises which the Bishop, or such body aforesaid, may appoint; such as composing of theses, homilies, or sermons, one or more, to be delivered, either publicly or privately, in his or their presence, at such time or times as may be appointed by the authority aforesaid.

And this canon shall be in force from and after the first day of January next.

CANON VII. *For the better accomplishing of the objects of the 6th Canon of 1792.*

Whereas there is no provision made in the "6th canon of 1792," for the case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

CANON VIII. *To prevent a Congregation in any Diocese or State, to unite with a Church in any other Diocese or State.*

Whereas a question may arise, whether a congregation within the diocese of any Bishop, or within any state in which there is not yet any Bishop settled, may unite themselves with the church in any other diocese or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this church shall be considered as belonging to the body of the church of the diocese, or of the state, within the limits of which they dwell; or within which there is seated a church to which they belong. And no clergyman having a parish or cure in more than one state, shall have a seat in the Convention of any state, other than that in which he resides.

CANON IX. *To empower the Bishop in each Diocese or District to compose forms of Prayer or Thanksgiving for extraordinary occasions.*

The Bishop of each diocese or district may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such forms in his church on such occasions. And the clergy in those states in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other state.

Done in Convention, and signed by order of the House of Bishops.

WILLIAM WHITE, D. D. presiding Bishop.

WILLIAM SMITH, D. D. President of the
House of Clerical and Lay Deputies.

CANONS—PASSED 1799.

CANON I. *Of the mode of calling Special Meetings of the General Convention.*

THE right of calling special meetings of the General Convention, shall be in the Bishops; this right shall be exercised by the presiding Bishop, or, in the case of his death, by the Bishop, who, according to the rules of the House of Bishops, is to preside at the next General Convention; provided, that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any special Convention, shall be that fixed on by the preceding General Convention, for the meeting of the next General Convention, unless circumstances to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case, the Bishops shall appoint some other place.

CANON II. *Of the consecration of Bishops in the recess of the General Convention.*

If, during the recess of the General Convention, the church in any state should be desirous of the consecration of a Bishop, the standing committee of the church in such state, may, by their president, or by some other person or persons, specially appointed, communicate the desire to the standing committees of the churches in the different states, together with copies of the necessary testimonials: and if the major number of the standing committees shall consent to the proposed consecration, the standing committee of the state concerned, may communicate the evidences of such consent, together with the other testimonials, to

any three Bishops of this church, who may thereon proceed to the consecration. The evidences of the consent of the different standing committees shall be in the form prescribed for the General Convention in the "2d canon of 1789:" and without the aforesaid requisites, no consecration shall take place, during the recess of the General Convention.

CANON III. *Explanatory of part of the "1st canon of 1795."*

No clergyman employed by the year, or for any limited time, shall be considered as a regularly officiating and resident Minister of the church in any state, for the purpose expressed in the two concluding sentences of the "1st canon of 1795," entitled "a canon concerning Episcopal visitation."

CANON IV. *Repealing in part the "IVth canon of 1795," concerning the "Learning of those who are to be ordained."*

Whereas, by the "Canon of 1795," entitled "Of the learning of those who are to be ordained;" a power is vested in the Bishops of dispensing with certain enumerated requisites in part, which power is not only too indefinitely expressed, but may be abused, so much therefore of the said canon, as authorises Bishops to dispense with any of the qualifications required in candidates for holy orders, is hereby repealed.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

By order of the House of Clerical and Lay Deputies,

WILLIAM SMITH, D. D. President.

A PRAYER

To be used at the meetings of the Convention.

"**ALMIGHTY** and everlasting God, who, by thy holy spirit,
 "didst preside in the council of the blessed Apostles, and hast
 "promised, through thy son Jesus Christ, to be with thy church
 "to the end of the world; we beseech thee to be present with the
 "council of thy church here assembled in thy name and presence.
 "Save them from all error, ignorance, pride, and prejudice; and
 "of thy great mercy vouchsafe we beseech thee, so to direct,
 "sanctify, and govern us in our present work, by the mighty
 "power of the Holy Ghost, that the comfortable gospel of Christ
 "may be truly preached, truly received, and truly followed, in all
 "places, to the breaking down the kingdom of sin, satan, and
 "death; till at length the whole of thy dispersed sheep, being
 "gathered into one fold, shall become partakers of everlasting life
 "through the merits and death of Jesus Christ our Saviour. *Amen.*

List of the Clergy of the Protestant Episcopal Church, in the different States, 1799.

CLERGY.

New Hampshire.

The Rev. Joseph Willard, Rector of St. John's church, Portsmouth.

— Robert H. Fowle, Rector of — church, Haldernesse.

— Daniel Barber, Rector of — church, Clairmont.

Massachusetts.

The Right Rev. Edward Bass, D. D. Bishop

The Rev. W. W. Wheeler, Rector of — church, Scituate.

— William Walter, D. D. Rector of Christ church, Boston

— Samuel Parker, D. D. Rector of Trinity church, Boston.

— John Sylvester J. Gardner, assistant Minister of Trinity church, Boston.

— Nathaniel Fisher, Rector of — church, Salem.

— William Harris, Rector of St. Michael's church, Marblehead.

— Wm. Montague, Rector of — church, Deedham.

— Daniel Burhans, Rector of — church, Lanesborough

— — Bradlee, Rector of — church, Barrington.

— James Bowers, Deacon, Pittston.

Rhode Island.

The Rev. Abraham Lynsen Clarke, Rector of St. John's church, Providence.

— John Usher, Rector of St. Michael's church, Bristol.

— Joseph Warren, Rector of St. Paul's church, North Kingstown.

— Theodore Dehon, Deacon, Rector of Trinity church, Newport.

Connecticut.

The Right Rev. Abraham Jarvis, D. D. D. D. Bishop.

The Rev. Jeremiah Leaming, residing at New Haven.

— John Bowden, D. D. Principal of the Episcopal academy at Cheshire.

— Richard Mansfield, D. D. Rector of Christ's church, at Derby, and of the churches of Oxford and Great Hill.

— Bela Hubbard, Trinity church, New Haven, and Christ's church, West Haven.

— John Tyler, Christ church, Norwich.

— Daniel Fogg, Rector of — church, Pomphret.

— William Smith, D. D. Rector of St. Paul's church, Norwalk.

The Rev. Philo Shelton, Rector of Trinity church, Stratfield, St. John's, Fairfield, and a church in Weston.

— Ashbel Baldwin, Rector of Christ's church, Stratford, and Trinity church, Trumbul.

— Chauncey Prindle, Rector of Christ's church, Watertown, and St. Peter's, Plymouth.

— Reuben Jors, Rector of St. Peter's church, Cheshire, and the churches at Hamden, and Southington.

— Tillotson Brownson, Rector of St. Peter's church at Waterbury, and of the churches at Salem.

— Truman Marsh, Rector of St. John's church, New Milford, and the churches of Roxbury, and New Preston.

— Ambrose Todd, Rector of St. Andrew's church, Symsbury, and St. Peter's church, Granby.

— Solomon Blakesley, Rector of St. Stephen's church, in East Had-dam.

— Seth Hart, Rector of St. Paul's church, Wallingsford, and a church in Berlin.

— Charles Seabury, Rector of St. James's church, New London.

— Smith Miles, Rector of the churches at Chatham, and middle Had-dam.

— David Butler, Rector of Christ's church, Reading, and the church at Ridgfield.

— Alexander V. Griswold, Rector of St. Matthew's church, Bristol, St. Mark's, Harwington, and a church in Northfield.

— William Green, Rector of St. John's church, Seabrook.

— Calvin White, Deacon, St. John's church, Stanford, and a church at Horseneck.

— Evan Rogers, Deacon, the churches of Hebron, and Pomphret.

— Bethel Judd, Deacon.

New York.

The Right Rev. Samuel Provoost, D. D. Bishop.

The Rev. Benjamin Moore, D. D. Assistant Minister of Trinity church, New York.

— Abraham Beach, D. D. Assistant Minister of Trinity church, New York.

— John Bisset, assistant Minister of Trinity church, New York.

The Rev. Thomas Ellison, Rector of St. Peter's church, Albany.

— Ammi Rogers, Rector of Christ church, Battstown, St. James's, Milton, St. John's, Stillwater and Trinity Church, Waterford.

— Robert G. Wetmore, Rector of St. George's church, Schenectady, and Christ church, Duanesborough.

— John Urquhart, Rector of St. John's church, Johnstown, and — church, Fort Hunter.

— Richard C. Moore, Rector of St. Andrew's church, Staten Island.

— Elias Cooper, Rector of St. John's church, Philipsburgh.

— Theodosius Bartow, Rector of Trinity church, New Rochelle.

— Elijah D. Rattoone, Rector of Grace church, Jamaica, and St. George's Flushing.

— John Ireland, Rector of St. Ann's church, Brooklyn.

— Frederick Van Horne, Rector of St. Andrew's church, Ulster county.

— Amos Pardee, Rector of — church, Hampton.

— Philander Chase, Missionary of the Protestant Episcopal church in the state of New York.

— Samuel Nesbit, resident Minister in New York.

— John J. Sands, Minister of the churches in Islop and Brookhaven.

— Samuel Haskill, Rector of Christ church, in Rye.

— Henry Van Dyke, Rector of St. James's church, Newtown.

— Daniel Nash, minister of the churches in Otsego.

New Jersey.

The Rev. Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— Uzal Ogden, D. D. Rector of Trinity church, Newark.

— Henry Waddell, Rector of St. Michael's church, Trenton.

The Rev. John Croes, Rector of Trinity church, Swedesborough.

— Menzies Rayner, Rector of St. John's church, Elizabethtown.

— Andrew Fowler, Rector of St. Peter's church, Spotswood.

— John Henry Hobart, Deacon of Christ Church, New Brunswick.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. William Smith, D. D.

— Samuel Magaw, D. D. Rector of St. Paul's church, Philadelphia.

— John Andrews, D. D. Vice Provost of the University of Pennsylvania.

— Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peter's, in the city of Philadelphia.

— Joseph Hutchins, D. D.

— John Campbell, Rector of the Episcopal churches of York and Huntingdon.

— Slator Clay, Rector of St. David's, Radnor; St. Peter's in the Valley; and St. James's, Perkiomen.

— Joseph Clarkson, Rector of St. James's, Lancaster, and of Pequea and Carnarvon, Lancaster county.

— Robert Ayres, Rector of Emanuel church, and St. Peter's church, in Washington and Fayette counties.

— Francis Reno, Westmoreland county.

— Joseph Turner, Rector of St. Paul's church, Chester, and St. Martin's church, Marcus Hook.

— Caleb Hopkins, Rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Washington county.

— James Abercrombie, Assistant Minister of Christ church and St. Peter's, in the city of Philadelphia.

— Absalom Jones (a black man,) Deacon in the African church of St. Thomas's, Philadelphia.

Delaware.

The Rev. Robert Clay, Emanuel church, New Castle.

— Walter C. Gardiner Christ church, Dover.

— William Pryce, Christ church, Kent county.

— James Wiltbank, St. Peter's church, Sussex.

Maryland.

The Right Rev. Thomas J. Claggett, D. D. Bishop.

The Rev. Charles Smoot, Rector of William and Mary Parish, St. Mary's.

— Henry Lyon Davis, St. Mary's.

— John Weems, Port Tobacco, Charles.

— Mr. —, William and Mary, Charles.

— Hatch Dent, Trinity, Charles.

— Edward Gant, jun. Christ church, Calvert.

— Nicholas W. Lane, All Saints, Calvert.

— Francis Walker, residing in Calvert.

— *George Ralph, Rector of Queen Anne's parish, Prince George's county.

— John Mesinger, St. John's, Prince George's county.

- The Rev. Andrew M'Cormick, Wash-
 ington, Prince George's county.
 — Clement Brook, residing in Prince
 George's county.
 — Walter D. Addison, residing in
 Prince George's county.
 — John W. Compton, St. James's,
 Anne Arundel.
 — Ralph Higinbotham, St. Anne's,
 Anne Arundel.
 — Owen F. Magrath, residing in An-
 ne Arundel.
 — Henry Moscrop, residing in Anne
 Arundel.
 — *Thomas Read, Prince George's,
 Montgomery.
 — William Swan, St. Peter's, Mont-
 gomery.
 — Edward Gant, residing in Montgo-
 mery.
 — George Bower, All Saints, Frederic
 county.
 — Joseph G. J. Bend, and John Ire-
 land, associate Rectors of St. Paul's,
 Baltimore.
 — John Coleman, St. Thomas', Balti-
 more.
 — John Allen, St. George's, Hart-
 ford.
 — Jeremiah Cosden, St. Stephen's,
 Cecil.
 — George Dashiell, Shrewsbury.
 — Archibald Walker, D. D. Chester,
 Kent.
 — Colin Ferguson, D. D. residing in
 Kent.
 — William Duke, residing in Kent.
 — Samuel Keene, D. D. St. Luke's,
 Queen Anne's.
 — *Elisha Rigg, St. Paul's, Queen
 Anne's.
 — Joseph Jackson, St. Peter's, Tal-
 bot.
 — John Bowie, D. D. St. Michaels,
 Talbot.
 — *James Kemp, Great Choptank,
 Dorchester.
 — Joshua Reece, Stepney, Somerset.
 — Thomas Scott, Somerset, Somer-
 set.
 — *Isaac Foster, Coventry, Somerset.
 — Samuel Sloan, residing in Somer-
 set.
 — *David Ball, All Hallows, Wor-
 cester.
 — Samuel Tingley, Worcester, Wor-
 cester.
Virginia
 The Right Rev. James Madison, D. D.
 Bishop.
 The Rev. Charles O'Neil, Rector of Am-
 herst parish.
- Alexander Hay, Antrim.
 — Devereux Jarratt, Bath.
 — Gray Bottetourt.
 — Hugh Corran Boggs, Berkeley.
 — Benjamin Brown, Blisland.
 — Andrew Syme, Bristol.
 — John Cameron, Rector of —
 — Alexander M'Farland, Brunswick.
 — Henry Spiering,
 — John Bracken, D. D. Bruton.
 — John Camm, Charles.
 — Heffernan, Christ church.
 — James Elliott, Cople.
 — Needler Robinson, Dale.
 — Spence Grayson, Dettingen.
 — Jesse Carter, Drysdale.
 — Daniel M'Naughton, Christ Church.
 — John I. Spooner, Elizabeth city.
 — James Whitehead, Elizabeth river.
 — Thomas Davis, Fairfax.
 — Alexander Balmain, Frederick.
 — John V. Weylie, Lecturer, Frede-
 rick.
 — Matthew Maury, Fredericksville.
 — James Craig, Hamilton.
 — John Buchanan, D. D. Henrico.
 — Samuel S. M'Croskey, D. D. Hun-
 gars.
 — John Thompson, Leeds.
 — Charles Crawford, Lexington.
 — William Crawford, —
 — James Dickinson, Littleton.
 — Young, Lunenburg.
 — Anthony Walke, Lynhaven.
 — John Dunn, Manchester.
 — William Hubbard, Newport.
 — Jacob Keeling, Nansemond.
 — Robert Buchan, Overwharton.
 — Arthur Emerson, Portsmouth.
 — John Brunskill, Raleigh.
 — Alexander Lundie, St. Andrew's.
 — John Matthews, St. Bride's.
 — Reuben Clopton,
 — Cave Jones, St. George's.
 — James Stevenson, St. George's.
 — Charles Hopkins, St. James Nor-
 tham.
 — James Price, St. John's.
 — Thomas Hughes, St. David.
 — Archibald Dick, St. Margaret's.
 — John Woodville, St. Mark's.
 — Abner Waugh, St. Mary's.
 — William Stewart, St. Paul's.
 — John Parsons.
 — John Seward, St. Stephen's.
 — John Hyde Saunders, Southam.
 — Samuel Butler, Southwark.
 — Samuel Chapin, Westover.
 — James Evans, Yorkhampton.
 — John O'Donnel, Hampshire.
 — Lee Massey, Truro.
 — Armistead Smith, Matthews.

* Members of the standing committee this year.

The Rev. John C. Bröckenboroug,
Washington.

— Duncan M'Naughton, Wicomico.

— Joseph Wilson,

— Stephen Thomson,

— John Wade,

— Cornelius Carvert,
cures not known.

South Carolina.

The Right Rev. Robert Smith, D. D.
Bishop.

The Rev. Thomas Frost, St. Philip's.

— Henry Purcell, D. D. St. Michael's,
Charleston.

— Edward Jenkins, St. Michael's,
Charleston.

— Milwood Pogson, St. James',
Goose creek, St. George's, Dorches-
ter.

— Peter M. Parker, St. John's, Berk-
ley.

— John Thompson, St. Thomas's.

— Thomas Mills, St. Andrews, James'
Island, St. Andrew's, Main.

— Edmund Matthews, St. John's,
Edisto.

— Mr. — Nixon, St. Bartholomew's.

— Thomas D. Bladen, St. James',
Santee.

— James Connor, St. Stephen's.

— George H. Spierin, Prince George's.

— John O'Donnel, All Saints.

— Frazier, Prince Frederick's.

Residents in the state, without cures.

— Dr. Gates,

— Mr. Cotton, teacher in Charleston
college.

— Mr. M'Culley, Master of an Aca-
demy, Beaufort.

— Mr. Blackwall.

— Mr. Best, Master of an Academy,
Charleston.

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA

CONVENTION

HELD IN

The City of Trenton, in New Jersey, from Tuesday, September
8, to Saturday, September 13, 1801.

JOURNAL

OF THE PROCEEDINGS

OF THE

BISHOPS, CLERGY AND LAITY,

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

UNITED STATES OF AMERICA,

IN A

CONVENTION,

HELD IN

The City of Trenton, in New Jersey, from Tuesday, September 8, to Saturday, September 12, 1801.

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of Massachusetts.

Rev. Samuel Parker, D. D.
Rev. William Harris.

From the State of Connecticut.

Rev. Ashbel Baldwin,
Rev. Philo Shelton,
Rev. Evan Rogers,
James Clark, Esquire.

From the State of New York.

Rev. Abraham Beach, D. D.
Rev. Isaac Wilkins,
Rev. John Ireland,
Rev. John Henry Hobart,
John Read, Esquire,
William Ogden, Esquire.

From the State of New Jersey.

Rev. Uzal Ogden, D. D.
Rev. Charles H. Wharton, D. D.
Colonel Samuel Ogden,
Matthias Williamson, jun. Esquire,
John Dennis, Esquire.

From the State of Pennsylvania.

Rev. William Smith, D. D.
Rev. Robert Blackwell, D. D.

From the State of Delaware.

Rev. Robert Clay,
Rev. William Pryce,
Joseph Burn, Esquire,

From the State of Maryland.

Rev. James Kemp,
Rev. Joseph G. J. Bend,
Rev. John Coleman,
Rev. George Dashiell,
David Kerr, Esquire.
William Helmsley, Esquire.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

TRENTON, STATE OF NEW JERSEY.

St. Michael's Church, Sept. 8, 1801.

A SUFFICIENT number of Clerical and Lay Deputies to form a quorum not appearing, the members present adjourned to meet at the church to-morrow morning at nine o'clock.

WEDNESDAY, *Sept. 9, 1801.*

The house met, and the Rev. Mr. Ireland read prayers.

The members then adjourned to the State House, when a sufficient number of Clerical and Lay Deputies to form a house appearing, and a quorum being formed, the house proceeded to the appointment, by ballot, of a President, and a majority of votes was found for the Rev. Abraham Beach, D. D. The Rev. Ashbel Baldwin was appointed Secretary and Chaplain to the Convention.

Resolved, That the Rev. Dr. Parker, and William Ogden, Esq. inform the House of Bishops that the House of Clerical and Lay Deputies is formed and ready to proceed to business.

Resolved, That the rules of order established by the House of Clerical and Lay Deputies of the three preceding Conventions be adopted by this house.

The Rev. Samuel Parker, D. D. and the Rev. William Harris, Clerical Deputies from Massachusetts; the Rev. Ashbel Baldwin, Rev. Philo Shelton, and Rev. Evan Rogers, Clerical Deputies, and James Clarke, Esq. Lay Deputy, from Connecticut; the Rev. Abraham Beach, D. D. Rev. Isaac Wilkins, Rev. John Ireland, and Rev. John Henry Hobart, Clerical Deputies, and John Read and William Ogden, Esqrs. Lay Deputies, from New York; the Rev. Uzal Ogden, D. D. Clerical Deputy, and Col. Samuel Ogden and John Dennis, Esq. Lay Deputies, from New Jersey; the Rev. William Smith, D. D. and Rev. Robert Blackwell, D. D. Clerical Deputies from Pennsylvania; the Rev. James Kemp, Clerical Deputy, and David Kerr, Esq. Lay Deputy, from Maryland, delivered in, at the Secretary's table, certificates of their appointment, which were read, and determined to be satisfactory.

Dr. Parker proposed the following resolution, which was adopted, viz. That, during the session of the present Convention, they shall meet each day at 9 o'clock, A. M. and adjourn at 1 o'clock, P. M. and meet again at 4 o'clock, P. M.

Dr. Parker was requested by this house to give information to the House of Bishops of the foregoing resolution, who reported that they acceded to the same.

The Rev. Dr. Beach presented the testimonial required by the canons, from the state Convention of New York, in favour of the Rev. Benjamin Moore, D. D. the Bishop elect of that state.

On motion, the following message was sent by the Rev. Mr. Hobart to the House of Bishops: "The House of Clerical and Lay Deputies wish to know from the House of Bishops, whether they have received any communication from Bishop Provoost, on the subject of his resignation of his Episcopal jurisdiction in the state of New York."

A communication was received from the House of Bishops, on the subject of the foregoing message from this house.

The house then proceeded to sign the testimonial required by the canons in favour of the Rev. Benjamin Moore, D. D. Bishop elect of the state of New York; which, together with the testimonial from the state Convention of New York, was ordered to be presented to the House of Bishops.

The house then adjourned until 4 o'clock.

WEDNESDAY, 4 o'clock, P. M.

The house met.

The Rev. Charles H. Wharton, D. D. a Clerical Deputy from the state of New Jersey, and the Rev. Joseph G. J. Bend, a Clerical Deputy from the state of Maryland, presented their testimonials, which were approved, and they took their seats accordingly.

Resolved, That the proceedings of this house shall be read at the opening of the house every morning.

The question being called for upon the alteration of the first article of the constitution, as proposed by the last General Convention; and the votes being taken by states, it was negatived.

The house then adjourned until 9 o'clock to-morrow morning.

THURSDAY MORNING, Sept. 10.

The house met according to adjournment, and the Chaplain read prayers.

Matthias Williamson, jun. Esq. Lay Deputy from the state of New Jersey; the Rev. Robert Clay, and the Rev. William Price, Clerical Deputies, and Joseph Burn, Esq. Lay Deputy from the state of Delaware; the Rev. John Coleman, and Rev. George Dashiell, Clerical Deputies, and William Helmsley, Esq. a Lay Deputy from the state of Maryland, presented their testimonials, which were read and approved, and they took their seats accordingly.

A message was received from the House of Bishops, informing this house that they had read and approved the testimonials in favour of the Rev. Dr. Benjamin Moore, Bishop elect of the state of New York, and had appointed to-morrow morning, 10 o'clock, for his consecration.

On motion, *Resolved*, That the Rev. Mr. Bend inform the House of Bishops, that this House will attend the consecration of the Rev. Dr. Moore at the appointed time.

On motion of the Rev. Dr. Wharton, *Resolved*, That the following addition be made to the 4th canon of 1799; viz. "unless when such candidate come recommended by the General Convention."

The Rev. Dr. Wharton was requested to carry the foregoing resolution to the House of Bishops for their concurrence.

The following resolution was moved by Mr. Kerr:

Whereas the House of Clerical and Lay Deputies of the General Convention of the Protestant Episcopal Church, held at Philadelphia in June, 1799, resolved that all proceedings respecting the consecration of the Rev. Uzal Ogden, D. D. ought to be suspended until a future Convention of the state of New Jersey shall declare their sense of the subject;

Resolved, That the proceedings and declaration of the state Convention of the Protestant Episcopal Church in New Jersey, on the subject to them referred, be read, and that the testimonials of this house, requisite on such occasions, be given by this house.

The proceedings of the state Convention of the Protestant Episcopal church in New Jersey, respecting the election of Dr. Ogden as Bishop for that state, were accordingly read, and fully considered; and the question upon signing the requisite testimonial being taken by states, it was negatived.

The house adjourned to 4 o'clock.

THURSDAY, 4 o'clock, P. M.

The house met.

A communication from the House of Bishops, respecting the articles of religion, was read;

And, on motion, a committee, consisting of a Clerical member from each state, viz. Dr. Parker, Mr. Baldwin, Mr. Wilkins, Dr. Ogden, Dr. Smith, Mr. Clay, and Mr. Kemp, were appointed to take into consideration the foregoing communication from the House of Bishops, and were ordered to report to this house to-morrow.

A message was received from the House of Bishops, disagreeing to the resolution of this house, making an addition to the fourth canon of 1799, and proposing instead thereof, that the fourth canon of 1795 be revived, with the following addition; viz. "In which case the Bishop shall record the reasons of the aforesaid dispensation; and the reasons so recorded shall be liable to be called for at any meeting of the state Convention, and, if said Convention think proper, shall be entered on their journals." — "the fourth canon of 1799 to be repealed."

This house disagreed to the proposed substitute from the House of Bishops to their resolution, and requested a conference. Dr. Parker, Rev. Mr. Wilkins, and Rev. Mr. Kemp, were appointed a committee on the part of this house; and the Rev. Mr. Hobart was requested to inform the House of Bishops thereof.

The following resolution was received from the House of Bishops, and agreed to by this house; viz.

Resolved, That it be made known to the State Conventions, that it is proposed to consider and determine, in the next General Convention, on the following alteration of the first article of the constitution, viz :

Art. 1. There shall be a General Convention of the Protestant Episcopal Church in the United States of America, on the third Tuesday of May, 1808, and on the third Tuesday of May in every third year afterwards, &c. as before.

A proposed canon was received from the House of Bishops, respecting those persons who shall discontinue, without lawful cause, all exercise of the ministerial office; which was considered by this House, and agreed to.

On motion, *Resolved*, That the following clause be added to the 6th rule of order: "without the consent of two-thirds of the House."

On motion of Mr. Kerr, *Resolved*, That the presiding Bishop in the House of Bishops, be requested to appoint a clergyman of this House, to perform divine service, and preach a sermon every evening during the present session.

On motion of the Rev Mr. Bend, *Resolved*, That it be recommended to the several State Conventions of this church, to cause as great a number as possible of the constitution and canons of the Protestant Episcopal Church in the United States, and of the constitution and canons of their respective churches, to be printed and distributed among their respective congregations.

The foregoing resolution was transmitted to the House of Bishops, and a message was received from them, informing this House that they had concurred in the same.

The Rev. Mr. Rogers, from Connecticut, asked leave of absence during the remainder of the session, which was granted.

The Rev. Mr. Ireland, from the state of New York, asked leave of absence during the remainder of the session, which was granted.

Adjourned to 9 o'clock to-morrow morning.

Friday, September 11.

The house met, and the Chaplain read prayers.

The Rev. Mr. Harris, from Massachusetts, asked leave of absence during the remainder of the session, which was granted.

The House then adjourned to attend divine service at St. Michael's church, Trenton, on occasion of the consecration of the Rev. Dr. Moore, Bishop elect of the church in New York.

After divine service, the House met at 4 o'clock, P. M.

On motion, *Resolved*, That the thanks of this House be presented to the Right Rev. Bishop White, for his sermon delivered this day, at the consecration of the Rev. Dr. Moore, and that he be requested to furnish a copy of the same for publication.

A proposed canon was received from the House of Bishops, limiting the operation of the 4th canon of 1795.

The foregoing canon was adopted with an amendment.

The Rev. Dr. Parker, Rev. Mr. Shelton, and James Clark, Esq. were appointed a committee to consider certain memorials presented to this House from churches in New Hampshire and Vermont, and to report thereon.

The committee appointed to consider the communication from the House of Bishops, respecting the articles of religion, made a report, which was unanimously adopted, and sent to the House of Bishops for their concurrence.

The Rev. Mr. Wilkins presented the following proposed canon: "No Lay Deputy shall be admitted as a member of this House, who shall not have been a communicant of the Protestant Episcopal Church, for at least one year previous to his appointment.

The question was taken by states on the foregoing canon, and the yeas and nays were as follows:

CLERGY.

Massachusetts—No.

Connecticut—Yea.

New York—Yea.

New Jersey—No.

Pennsylvania—No.

Delaware—No.

Maryland—No.

LAITY.

Connecticut—No.

New York—Yea.

Delaware—No.

Maryland—No.

So it was determined in the negative.

Resolved, That the Secretaries of the former Convention, and the Secretaries of the present Convention, be requested to transmit all the papers to the committee who were appointed for the purpose of arranging and recording the Journals of the General Convention; and, when these papers are recorded, they shall be deposited with the Bishop of this church in Pennsylvania, to be transmitted to the next General Convention.

The House of Bishops informed this House, that they had concurred in the amendment proposed by this House, to the proposed canon limiting the operation of the 4th canon of 1795.

The House adjourned to 8 o'clock to-morrow morning.

Saturday, 8 o'clock, A. M.

The House met, and the Chaplain read prayers.

The committee appointed to consider the memorials from certain churches in New Hampshire and Vermont, made the following report, which was read, and unanimously adopted; viz:

REPORT OF THE COMMITTEE.

It appears from the memorials of certain churches in the western part of the state of New Hampshire, and the eastern part of the state of Vermont, that, having agreed to and adopted the general constitution of the Protestant Episcopal Church in the United States, they are desirous of forming a junction, and uniting themselves, for the purpose of holding Conventions, and effect-

ing a due organization of their churches ; and, on account of the impracticability of joining with the other churches in said respective states, they are desirous of being considered as a separate district. Your committee are of opinion, that the 8th canon of 1795 militates against the wishes of said memorialists, but that their local situation requires a dispensation from the operation of said canon, more especially as many valuable tracts of land have been granted to the Episcopal Church in those towns, and others in the vicinity, which land requires the attention of a duly organized church for its preservation and improvement. Your committee are therefore of opinion, that, from their peculiar circumstances, they ought to be allowed to put themselves under the jurisdiction of a Bishop of one of the neighbouring states, until a Bishop shall be duly consecrated and settled in said states, as the only measure that can relieve them under their peculiar situation and circumstances.

Signed by order,

S. PARKER.

The above report was sent to the House of Bishops, and returned with their concurrence.

The Rev. Mr. Hobart proposed a canon, prescribing the mode of publishing authorized editions of the common prayer book, &c. which was read and adopted, and sent to the House of Bishops.

The House of Bishops returned the foregoing canon, with an amendment, in which this House concurred.

The House of Bishops also returned to this House the resolution respecting the articles of religion, with amendments, which were read and adopted. [*For this resolution respecting articles of religion, as agreed to by the House of Bishops and the House of Clerical and Lay Deputies, see Appendix.*]

This House adopted, and sent to the House of Bishops, a resolution respecting certain spurious editions of the book of common prayer.

The House of Bishops informed this House, that they disagreed to the above named resolution, and proposed another as a substitute, which was adopted by this House.

The Rev. Dr. Smith proposed a canon, making an addition to the 1st canon of 1795, of Episcopal Visitation ; which was read and adopted, and sent to the House of Bishops.

The House of Bishops informed this House, that they concurred in the foregoing canon.

On motion of the Rev. Mr. Bend, *Resolved*, That the House of Bishops be requested to consider of and establish a course of theological studies proper for candidates for holy orders, and to report the same to the next General Convention.

The House of Bishops concurred in the foregoing resolution.

On motion, *Resolved*, That the Rev. Mr. Bend, Rev. Mr. Ireland (of Baltimore,) Rev. Mr. Kemp, Rev. Mr. Coleman, and

Rev. Mr. Dashiell, be appointed a committee to report to this House, at the next General Convention, such additional hymns as they shall think are adapted to christian worship.

On motion, *Resolved*, That the Rev. Dr. Beach, Rev. Mr. Hobart, with the Secretary of this House, be a committee on the part of this House, to revise and publish the Journals. &c. of this Convention, and also to superintend the printing of Bishop White's sermon, delivered before this Convention.

Ordered, That five hundred copies of the Journals, and the same number of the sermon, be printed.

On motion, *Resolved*, That the next meeting of the General Convention be held in the city of New York.

The House of Bishops concurred in the foregoing resolution.

On motion, *Resolved*, That the Right Rev. Bishop Moore be requested to preach a sermon at the opening of the next General Convention; and that the Rev. Mr. Hobart inform the House of Bishops of the foregoing resolution, and that this House are ready to adjourn.

On motion, *Resolved*, That the Rev. Mr. Waddell, Secretary of the House of Bishops, be requested to return the thanks of this Convention to the Governor for the use of the rooms in the State House.

Resolved, That the thanks of this House be given to their President, the Rev. Dr. Beach, and to their Secretary and Chaplain, the Rev. Mr. Baldwin, for their attention and services.

The Rev. Mr. Hobart reported, that the Right Rev. Bishop Moore would comply with the request of this House, to preach a sermon at the opening of the next General Convention; and that the House of Bishops, having no further communications to make, concurred in the resolution of adjournment.

The House adjourned *sine die*.

Signed by order of the House of Clerical and Lay Deputies,
ABRAHAM BEACH, President.

Ashbel Baldwin, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

TRENTON, STATE OF NEW JERSEY.

St. Michael's church, Sept. 8, 1801.

THIS being the day of the meeting of the General Convention of the Protestant Episcopal Church, the Right Rev. Bishop White, of Pennsylvania, appeared, and appointed to meet to-morrow at 9 o'clock.

WEDNESDAY, Sept. 9, 1801.

Present as before, together with the Right Rev. Bishop Claggett, of Maryland, and the Right Rev. Bishop Jarvis, of Connecticut.

The house attended divine service with the **House of Clerical and Lay Deputies**.

His excellency the governor having granted permission to the Convention to meet in the State House, *Resolved*, That this house do adjourn to meet immediately in the council chamber of the same.

The house met at the State House.

Some doubt arising in regard to the meaning of the rule of this house in the year 1792, substituted in the place of the 1st rule of this house in 1789—*Resolved*, That until the same shall be considered and explained by this house, the **Right Rev. Bishop White** be requested to preside at the present session.

The **Rev. Henry Waddell** was appointed Secretary of this house.

A message was received from the **House of Clerical and Lay Deputies**, by the **Rev. Mr. Kemp**, informing this house that they were organised, and ready to proceed to business. This house informed them, that they were ready for the same.

A letter was laid before this house from the **Right Rev. Bishop Provoost**, addressed to **Bishop White**, as follows:

“*New York, Sept. 7, 1801.*”

“**Right Rev. and dear Sir,**

“I think it my duty to request, that, as **President of the House of Bishops**, you will inform that venerable body, that, induced by ill health, and some melancholy occurrences in my family, and an ardent wish to retire from all public employment, I resigned, at the last meeting of our Church Convention, my jurisdiction as **Bishop of the Protestant Episcopal Church in the state of New York**.

“I am, with great regard,

“Dear and **Right Rev. Sir**,

“Your affectionate brother,

“**SAMUEL PROVOOST.**

“**Right Rev. Bishop White.**”

A message from the **House of Clerical and Lay Deputies** was read, as follows:—“The **House of Clerical and Lay Deputies** wish to know from the **House of Bishops**, whether they have received any communication from **Bishop Provoost**, on the subject of the resignation of his **Episcopal jurisdiction in the state of New York.**”

The **House of Bishops** having considered the subject brought before them by the letter of **Bishop Provoost**, and by the message from the **House of Clerical and Lay Deputies**, touching the same, can see no grounds on which to believe, that the contemplated resignation is consistent with ecclesiastical order, or with the practice of episcopal churches in any ages, or with the tenor of the office of consecration. Accordingly, while they sympathize most tenderly with their brother **Bishop Provoost**, on account of that ill health, and those melancholy occurrences which have led to

the design in question, they judge it to be inconsistent with the sacred trust committed to them, to recognize the Bishop's act as an effectual resignation of his episcopal jurisdiction. Nevertheless, being sensible of the present exigencies of the church of New York, and approving of their making provision for the actual discharge of the duties of the episcopacy, the Bishops of this house are ready to consecrate to the office of Bishop, any person who may be presented to them with the requisite testimonials from the General and State Conventions; and of whose religious, moral, and literary character, due satisfaction may be given. But this house must be understood to be explicit in their declaration, that they shall consider such a person as assistant or co-adjutor Bishop during Bishop Provoost's life, although competent in point of character to all the episcopal duties; the extent in which the same shall be discharged by him, to be dependent on such regulations as expediency may dictate to the church in New York, grounded on the indisposition of Bishop Provoost, and with his concurrence.

The Secretary not being present, Bishop Jarvis is requested to deliver the above as a message to the House of Clerical and Lay Deputies, and to furnish that house with a copy of Bishop Provoost's letter.

A message was received from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, informing, that the meetings of that house, during the session, are appointed to be at nine o'clock in the forenoon, and at four in the afternoon. This house agreed on the same hours, and informed the House of Clerical and Lay Deputies thereof, by the Rev. Dr. Parker.

Adjourned to 4 o'clock, P. M.

WEDNESDAY, Sept. 9, 4 o'clock, P. M.

The house met. Present as yesterday.

The Rev. Henry Waddell took his place as Secretary to this house.

The house agreed on a form and manner of setting forth the articles of religion, and agreed that the same be sent to the House of Clerical and Lay Deputies for their concurrence; which was done accordingly.

The house then adjourned to nine o'clock to-morrow morning.

THURSDAY, Sept. 10, 9 o'clock, A. M.

The house met. Present as yesterday.

The testimonial from the Convention of the church in the state of New York, in favour of the Rev. Dr. Benjamin Moore, as Bishop elect of the church in that state; and also the testimonial from the House of Clerical and Lay Deputies, now sitting, in favour of the said Dr. Moore, being received and read, and found agreeable to the prescribed forms; *Resolved*, That the House of Clerical

and Lay Deputies be informed, that the Bishops now present are ready to proceed to the consecration of the Rev. Dr. Moore to-morrow morning, at 10 o'clock.

The House of Clerical and Lay Deputies informed this house, by the Rev. Mr. Bend, that they will attend the consecration of the Rev. Dr. Moore at the time appointed.

This house received, by the Rev. Mr. Bend, a message as follows: "The question being taken in the House of Clerical and Lay Deputies, upon the following alteration in the 1st article of the constitution; viz. 'Art. 1. There shall be a General Convention of the Protestant Episcopal Church in the United States of America on the third Tuesday of May, in the year of our Lord, 1805, and on the third Tuesday of May, in every fifth year afterwards,' &c. And the votes being taken, it was determined in the negative."

This house resolved, That it be proposed to the House of Clerical and Lay Deputies to propose to the next General Convention, that the first article of the constitution shall be as follows; viz. "Art. 1. There shall be a General Convention of the Protestant Episcopal Church, in the United States of America, on the third Tuesday in May, 1808, and in every third year," &c. as before.

A message was received from the House of Clerical and Lay Deputies, by the Rev. Dr. Wharton, proposing an addition to the 4th canon of 1799. This house disagreed to the said proposal, and instead thereof proposed to the House of Clerical and Lay Deputies the revival of, and an addition to, that part of the 4th canon of 1795, which had been repealed, together with the repeal of the 4th canon of 1799.

The house then adjourned to the afternoon.

THURSDAY, 4 o'clock, P. M.

The house met. Present as before.

A message was received from the House of Clerical and Lay Deputies, by the Rev. Mr. Hobart, informing this house that they disagree to the proposal made to them by this house for the revival of, and an addition to, that part of the 4th canon of 1795 which had been repealed, together with the repeal of the 4th canon of 1799, and requesting a conference on the subject with this house; whereupon the Right Rev. Bishop Claggett was appointed a committee on the part of this house, to meet and confer with a committee of the House of Clerical and Lay Deputies on the subject aforesaid.

The house adjourned to 9 o'clock to-morrow morning.

FRIDAY, Sept. 11, 9 o'clock.

The house met. Present as yesterday.

The house adjourned, in order to attend the consecration of the Bishop elect of the church in the state of New York.

FRIDAY, 4 o'clock, P. M.

The house met. Present as before.

A message was received from the **House of Clerical and Lay Deputies**, by the **Rev. Mr. Baldwin**, with the following resolution:

Resolved, That it be recommended to the several State Conventions of this church, to cause as great a number as possible of the constitution and canons of the **Protestant Episcopal Church** in the **United States**, and of the constitution and canons of their respective churches, to be printed, and distributed among their congregations.

Whereupon it was *Resolved*, That this **House** do concur in the aforesaid resolution.

The **Right Rev. Bishop Moore**, who was consecrated this morning, appeared in the **House** and took his seat.

A proposed canon, limiting the operation of the 4th canon of 1795, was adopted, and sent to the **House of Clerical and Lay Deputies** for their concurrence.

The **House of Clerical and Lay Deputies** returned the above canon as adopted by them, with an amendment, which was agreed to by this **House**.

The **Right Rev. Bishop Claggett** asked and obtained leave of absence.

The **House** adjourned to 8 o'clock to-morrow morning.

SATURDAY, Sept. 12, 8 o'clock, A. M.

The **House** met. Present, the **Right Rev. Bishop White**, the **Right Rev. Bishop Jarvis**, and the **Right Rev. Bishop Moore**.

A message was received from the **House of Clerical and Lay Deputies**, by the **Rev. Dr. Smith**, with a proposed canon, making an addition to the 1st canon of 1795. The proposed canon was agreed to by this **House**.

This **House** agreed to a resolution received from the **House of Clerical and Lay Deputies**, respecting articles of religion.

This **House** received from the **House of Clerical and Lay Deputies** applications from certain churches of **New Hampshire** and **Vermont**, respecting certain arrangements on account of their local circumstances, which papers were accompanied with a resolution of the **House of Clerical and Lay Deputies** concerning the same. This **House** concurred in the resolution.

This **House** received from the **House of Clerical and Lay Deputies**, by the **Rev. Mr. Hobart**, a proposed canon, prescribing the mode of publishing authorised editions of the common prayer book, &c. which canon this **House** agreed to with an amendment.

This **House** received from the **House of Clerical and Lay Deputies**, a proposal, that the next meeting of the **Convention** should be in the city of **New York**; in which this **House** concurred.

The house of **Clerical and Lay Deputies** returned the amend-

ment of this House, to the proposed canon prescribing the mode of publishing authorised editions of the common prayer book, &c. with their concurrence.

The House of Clerical and Lay Deputies sent to this House a proposed resolution, requesting this House to consider of and establish a course of ecclesiastical studies proper for candidates for holy orders, and to report the same to the next General Convention.

This House concurred in the foregoing resolution.

This House received from the House of Clerical and Lay Deputies a proposed resolution, concerning spurious editions of the common prayer, which this House disagreed to, and proposed the following as a substitute, viz :

“Whereas this Convention has received information, that certain unauthorised books of common prayer have been published, in which some parts of the authorised book are omitted, and other matters added ;

“*Resolved*, That it shall be the duty of every Bishop to make enquiry into, and report at every meeting of the Convention, such cases of this sort as may have come within his knowledge.”

This House received from the House of Clerical and Lay Deputies their concurrence in the foregoing resolution.

This House received from the House of Clerical and Lay Deputies a proposed resolve, that the Right Rev. Bishop Moore be requested to preach a sermon at the next General Convention ; which resolve was adopted by this House.

This House received a message from the House of Clerical and Lay Deputies, naming a committee on their part for revising and publishing the Journals ; and the Right Rev. Bishop Moore was appointed a committee on the part of this House.

A resolution was received from the House of Clerical and Lay Deputies, requesting the Rev. Mr. Waddell to return the thanks of this Convention to the Governor, for the use of the rooms in the State House.

This House concurred in the foregoing resolution.

A message was received from the House of Clerical and Lay Deputies, informing this House that they are ready to adjourn.

Resolved, That this House are also ready to adjourn.

Resolved, That the thanks of this House be returned to the Rev. Mr. Waddell, their Secretary, for his attention and services.

The House rose.

Signed by Order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attest. Henry Waddell, Secretary.

The Certificate of the Consecration of the Right Rev. Bishop Moore, is as follows :

“**KNOW** all men by these presents, that we, William White, D. D. Bishop of the Protestant Episcopal Church in the state of

Pennsylvania, presiding Bishop ; Thomas John Claggett, D. D. Bishop of the Protestant Episcopal Church in the state of Maryland ; and Abraham Jarvis, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut ; under the protection of Almighty God, in St. Michael's Church, in the city of Trenton, on Friday, the 11th day of September, in the year of our Lord one thousand eight hundred and one, did then and there rightly and canonically consecrate our beloved in Christ, Benjamin Moore, D. D. Rector of Trinity Church in the city of New York, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the state of New York ; to which the said Benjamin Moore, D. D. hath been elected by the Convention of the said state, in consequence of the inability of the Right Rev. Bishop Provoost, and of his declining all episcopal jurisdiction within the said state.

"In testimony whereof, we have signed our names, and caused our seals to be affixed.

"Given in the city of Trenton, this eleventh day of September, in the year of our Lord one thousand eight hundred and one.

"WILLIAM WHITE, (L. S.)

"THOMAS J. CLAGGETT, (L. S.)

"ABRAHAM JARVIS." (L. S.)

APPENDIX.

Resolution of the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in Convention, in the city of Trenton, the 12th day of September, in the year of our Lord, 1801, respecting articles of religion.

THE articles of religion are hereby ordered to be set forth with the following directions to be observed in all future editions of the same ; that is to say—

The following to be the title ; viz.

"Articles of religion, as established by the Bishops, the Clergy and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the year of our Lord 1801."

The articles to stand as in the book of common prayer of the church of England, with the following alterations and omissions, viz.

In the 8th article, the word three in the title, and the words three—Athanasius's creed, in the article, to be omitted, and the article to read thus :

"ART. 8. *Of the Creeds.*

"The Nicene creed, and that which is commonly called the

Apostles creed, ought thoroughly to be received and believed ; for they may be proved by most certain warrants of holy scripture."

Under the title, "article 21," the following note to be inserted ; viz.

"The 21st of the former articles is omitted, because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other articles."

The 35th article to be inserted with the following note ; viz.

"This article is received in this church, so far as it declares the books of homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspends the order for the reading of said homilies in churches, until a revision of them may conveniently be made, for the clearing of them, as well from obsolete words and phrases, as from the local references."

The 36th article, entitled, "of consecration of Bishops and Ministers," to read thus :

"The book of consecration of Bishops, and ordering of Priests and Deacons, as set forth by the General Convention of this church in 1792, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself, is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

The 37th article to be omitted, and the following substituted in its place :

"Of the power of the Civil Magistrate."

"The power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal, but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted."

Adopted by the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Adopted by the House of Clerical and Lay Deputies.

ABRAHAM BEACH, D. D. President.

CANONS—Passed 1801.

CANON I. *Respecting those who discontinue all exercise of the Ministerial office without lawful cause, &c.*

If any person, having been ordained in this church, or having been otherwise regularly ordained and admitted a Minister in this church, shall discontinue all exercise of the Ministerial office without lawful cause, or shall avow that he is no longer a Minister of this church, or shall live in the habitual disuse of

the public worship, or of the holy eucharist, according to the offices of this church—such person, on due proof of the same, or on his own confession, shall be liable to be degraded from the Ministry.

CANON II. *Limiting the operation of the 4th canon of 1795.*

The Bishop of this church, in any state, with the advice and consent of all the clerical members of the standing committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, which are required by the 4th canon of 1795.

CANON III. *Prescribing the mode of publishing authorised editions of the common prayer book, &c.*

The Bishop of this church, in any state, or, where there is no Bishop, the standing committee are authorised to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the common prayer book, book of offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no Bishop, of the standing committee, to give public notice that such edition is not authorised by the church. The Bishop of this church in Pennsylvania, is hereby authorised to set forth an edition of the articles of religion, which, when published, shall be the standard copy. The octavo edition of the common prayer book, published in New York in 1793, by Hugh Gaine, and the quarto edition of the book of offices, &c. of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors, is confided to such person or persons, as the Bishop or standing committee may appoint for superintending any publication.

CANON IV. *Making an addition to the 1st Canon of 1795, concerning Episcopal Visitation.*

It shall be the duty of every Bishop of this church to keep a register of his proceedings at every visitation of his diocese, and particularly of the names and age of the persons confirmed, and to report a copy of such register to the House of Bishops, at every triennial meeting of the General Convention of this church, in order that the same may be communicated to the House of Clerical and Lay Deputies, to be preserved among the general records of the church.

The above canons passed in Convention, September, 1801.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

By order of the House of Clerical and Lay Deputies.

ABRAHAM BEACH, D. D. President.

*List of the Clergy of the Protestant Episcopal Church, in the
United States of America.*

Delivered in and published agreeably to the 16th canon of 1789.—1801.

*New Hampshire.**

THE Rev. Joseph Willard, Rector of St. John's church, Portsmouth.

— Robert H. Fowle, Rector of — church, Holderness.

— Daniel Barber, Rector of — church, Clermont.

Massachusetts.

The Right Rev. Edward Bass, D. D. Bishop.

The Rev. William Willard Wheeler, Rector of St. Michael's church, Scituate, and St. Peter's, Marshfield.

— Nathaniel Fisher, Rector of St. Peter's church, Salem.

— Samuel Parker, D. D. Rector of Trinity church, Boston.

— John Sylvester I. Gardner, Assistant Minister of Trinity church, Boston.

— Samuel Haskill, Rector of Christ church, Boston.

— William Montague, Rector of St. Paul's church, Dedham, and — church, Quincy.

— William Harris, Rector of St. Michael's church, Marblehead.

— James Bowers, Deacon, Pittstown.

Rhode Island.

The Rev. John Usher, Rector of St. Michael's church, Bristol.

— Abraham L. Clarke, Assistant Minister of St. Michael's church, Bristol.

— Theodore Dehon, Rector of Trinity church, Newport.

— Abraham Brunson, Deacon, Assistant Minister of Trinity church, Newport.

— Nathaniel Bowen, Deacon, Providence.

Connecticut.

The Right Rev. Abraham Jarvis, D. D. Bishop.

The Rev. Jeremiah Leaming, residing at New Haven.

— John Bowden, D. D. principal of the Episcopal Academy, Cheshire.

— Richard Mansfield, D. D. Rector of Christ church, Derby, and the churches at Oxford and Great Hill.

— Bela Hubbard, D. D. Rector of Trinity church, New Haven, and Christ church, West Haven.

— John Tyler, Rector of Christ church, Norwich.

— Daniel Fogg, Rector of — church; Pomfret.

— Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and — church, Weston.

— Ashbel Baldwin, Rector of Christ church, Stratford, and Trinity church, Trumbull.

— Chauncey Prindle, Rector of Christ church, Watertown, and St. Peter's church, Plymouth.

— Reuben Ives, Rector of St. Peter's church, Cheshire, and the churches of Hamden and Southington.

— Tillotson Bronson, Rector of St. John's church, Waterbury, and — church, Salem.

— Truman Marsh, Rector of — church, Litchfield.

— Ambrose Todd, Rector of St. Paul's church, Huntingdon.

— Daniel Burhans, Rector of Trinity church, Newtown, and — church, Brookfield.

— David Butler, Rector of Christ church, Reading, and the churches of Danbury and Ridgefield.

— Alexander V. Griswold, Rector of St. Matthew's church, Bristol, St. Mark's church, Harwinstown, and — church, Norfield.

— Solomon Blakslee, Rector of St. Stephen's church, East Haddam.

— Charles Seabury, Rector of St. James's church, New London.

— Smith Miles, Rector of the churches at Chatham and Middle Haddam.

— Evan Rogers, Rector of St. Peter's, Hebron, and — church, Marlborough.

— Joseph Warren, Rector of Christ church, Middletown.

— William Green, residing in New London.

— Calvin White, Rector of St. John's church, Stamford, and — church, Horse Neck.

— Menzies Rayner, Rector of — church, Harford.

— Jasper D. Jones, Deacon.

— Nathan B. Burges, Deacon, officiating at Guilford and North Bristol.

— Whitlock, Deacon, officiating at Norwalk and Dilton.

* The list from this state is the same as in the Journal of the last Convention, no new list having been delivered in.

The Rev. Bethuel Judd, Deacon, officiating at Woodbury and Roxbury.

New York.

The Right Rev. Benjamin Moore, D. D. Bishop.

The Rev. Abraham Beach, D. D. Rev. John Henry Hobart, Rev. Cave Jones, Assistant Ministers of Trinity church, New York.

— Thomas Ellison, Rector of St. Peter's church, Albany.

— Richard C. Moore, Rector of St. Andrew's church, Staten Island.

— Henry Van Dyke, Rector of St. James's church, Newtown.

— Elijah D. Rattoone, Rector of Grace church, Jamaica, and St. George's church, Flushing.

— Seth Hart, Rector of St. George's church, Hempstead.

— Isaac Wilkins, Rector of St. Peter's church, West Chester; and St. Paul's church, East Chester.

— Theodosius Bartow, Rector of Trinity church, New Rochelle.

— John Ireland, Rector of St. Ann's church, Brooklyn.

— Elias Cooper, Rector of St. John's church, Yonkers.

— Frederick Van Horne, Rector of St. Andrew's church, Orange county.

— Robert G. Wetmore, Rector of St. George's church, Schenectady, and Christ church, Duanesborough.

— John Urquhart, Rector of St. John's church, Johnstown, and — church, Fort Hunter.

— Philander Chase, Rector of Christ church, Poughkeepsie, and Trinity church, Fishkill.

— Thatcher, Rector of Christ church, Ballstown, and other churches.

— Daniel Nash, Rector of the churches, Otsego.

— Amos Pardee, Rector of — church Hampton.

The Right Rev. Bishop Provoost, Rev. William Smith, D. D. Rev. Samuel Nesbitt, residing in New York.

New Jersey.

The Rev. Uzal Ogden, D. D. Rector of Trinity church, Newark.

— Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— Henry Waddell, Rector of St. Michael's church, Trenton.

— John Croes, Rector of Christ church, New Brunswick.

— Andrew Fowler, Rector of — church, Middletown.

— Frederick Beasley, Deacon, St. John's church, Elizabethtown.

The Rev. Cotten, residing at present at New Brunswick.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. William Smith, D. D.

— Samuel Magaw, D. D. Rector of St. Paul's church, Philadelphia.

— John Andrews, D. D. Vice Provost in the University of Pennsylvania.

— Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peters, in the city of Philadelphia.

— Joseph Hutchins, D. D.

— John Campbell, Rector of the churches of York and Huntingdon.

— Slator Clay, Rector of St. David's, Radnor, St. Peter's in the Valley, and St. James's, Perkiomen.

— Joseph Clarkson, Rector of St. James's, Lancaster, — church, Pequea, and — church, Carnarvon.

— Robert Ayres, rector of Emanuel church, Washington county, and St. Peter's church, Fayette county.

— Francis Reno, Westmoreland co.

— Joseph Turner, rector of St. Paul's church, Chester, and St. Martin's church, Marcus Hook.

— Caleb Hopkins, rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Washington co.

— James Abercrombie, Assistant Minister of Christ church and St. Peter's, Philadelphia.

— Absalom Jones, (a black man,) Deacon in the African church of St. Thomas, Philadelphia.

Delaware.

The Rev. Robert Clay, Emanuel church, New Castle.

— William Pryce, Trinity church, Wilmington.

— Joshua Reese, St. Anne's church, Middletown.

— James Wiltbank, St. George's church, Sussex county.

Maryland.

The Right Rev. Thomas J. Claggett, D. D. Bishop.

The Rev. Charles Smoot, Rector of William and Mary parish, St. Mary's co.

— Henry Lyon Davis, King and Queen parish, St. Mary's county.

— Brockenbury, Deacon, William and Mary parish, Charles co.

— John I. Sayrs, Durham parish, Charles county.

- George Ralph, Trinity parish, Charles county.
 — Edward Gantt, jun. Christ church, Calvert.
 — Joseph Messenger, St. John's, Prince George's.
 — Walter D. Addison, residing in Prince George's.
 — Andrew M'Cormick, Washington, Prince George's.
 — John W. Compton, St. James, Anne Arundel.
 — Ralph Higginbotham, St. Ann's, Ann Arundel.
 — Nicholas W. Lane, All Hallows, Ann Arundel.
 — Owen F. Magrath, residing in Annapolis, Ann Arundel.
 — Henry Moscrop, Westminster, Ann Arundel.
 — William Swan, St. Margaret's, Ann Arundel.
 — * Thomas Read, Prince George's, Montgomery.
 — Edward Gantt, sen. residing at Georgetown, Montgomery.
 — Thomas Scott, St. Peter's, Montgomery.
 — George Bower, All Saints, Frederick.
 — * Joseph G. I. Bend, associate Rector of St. Paul's, Baltimore.
 — John Ireland, associate Rector of St. Paul's, Baltimore.
 — * John Coleman, St. Thomas, Baltimore.
 — Francis Barclay, residing in Baltimore.
 — John Allen, St. George's, Harford.
 — James Jones Wilmer, St. John's, Harford.
 — William Duke, residing in Cecil co.
 — Colin Ferguson, D. D. residing in Kent county.
 — Archibald Walker, D. D. residing in Kent county.
 — George Dashiell, Chester and St. Paul's, Kent county.
 — Samuel Keene, D. D. St. Luke's, Queen Ann's.
 — Samuel Keene, jun. residing in St. Luke's, Queen Ann's.
 — * Elisha Rigg, St. Paul's, Queen Ann's.
 — Joseph Jackson, St. Peter's, Talbot.
 — James Kemp, Great Choptank, Dorchester.
 — William Price, Somerset, Somerset.
 — Samuel Sloan, residing in Somerset.
 — David Ball, All Hallows, Worcester, Virginia.
 The Right Rev. James Madison, D. D. Bishop.
- The Rev. Charles O'Neil, rector of — Amherst.
 — Alexander Hay, Antrim.
 — — Gray, Botetourt.
 — Hugh Corrans Boggs, Berkley.
 — — Heath, Berkley.
 — Benjamin Brown, Brislend.
 — Andrew Syme, Bristol.
 — John Cameron, D. D. rector of —.
 — Alexander M'Farland, Brunswick.
 — John Bracken, D. D. Brutun.
 — John Camm, Charles.
 — — Heffernam, Christ Church.
 — James Elliott, Cople.
 — Needler Robinson, Dale.
 — Spence Grayson, Dettingen.
 — Daniel M'Naughton, Christ church.
 — James Whitehead, Elizabeth River.
 — Thomas Davis, Fairfax.
 — Alexander Balmain, Frederick.
 — John O'Weylie, Lecturer, Frederick.
 — Matthew Maury, Frederickville.
 — John Hooker Reynolds, Hardy.
 — John Buchanan, D. D. Henrico.
 — Samuel S. M'Croskey, D. D. Hungars.
 — John Thompson, Leeds.
 — Charles Crawford, Lexington.
 — William Crawford, —.
 — James Dickinson, Littleton.
 — — Young, Lunenburg.
 — Anthony Walke, Lynnhaven.
 — Armistead Smith, Matthews.
 — John Dunn, Manchester.
 — James Leach, Mecklenberg.
 — William Hubbard, Newport.
 — Jacob Keeling, Nansemond.
 — Robert Buchan, Overwharton.
 — Arthur Emerson, Portsmouth.
 — John Brunskill, Raleigh.
 — James Stevenson, St. George's.
 — Charles Hopkins, St. James North-am.
 — James Price, St. John's.
 — Thomas Hughes, St. David's.
 — Archibald Dick, St. Margaret's.
 — John Woodville, St. Mark's.
 — Abner Waugh, St. Mary's.
 — John Parsons, —.
 — John Seward, St. Stephen's.
 — John Hyde Saunders, Southam.
 — Samuel Butler, Southwark.
 — Lee Massey, Truro.
 — Samuel Chapin, Westover.
 — James Evans, Yorkhampton.
 — John C. Brockenboroug, Washington.
 — Duncan M'Naughton, Wicomico.
 — Joseph Wilson, Cure not known.
 — Stephen Thompson, do. do.
 — Cornelius Carvert, Cure not known.

* Those marked thus (*) are members of the Standing Committee this year.

*South Carolina.**

The Right Rev. Robert Smith, D. D.
Bishop.

The Rev. Thomas Frost, St. Phillip's,
Charleston,

— Henry Purcell, D. D. St. Michael's,
Charleston.

— Edward Jenkins, St. Michael's,
Charleston.

— Millwood Pogson, St. James's.
Goose Creek, and St. George's,
Dorchester.

— Peter M. Parker, St. John's, Berk-
ley.

— John Thompson, St. Thomas.

The Rev. Thomas Mills, St. Andrew's,
James Island, & St. Andrew's, Main.

— Edmond Matthews, St. John's,
Edisto.

— — Nixon, St. Bartholomew's.

— Thomas D. Bladen, St. James, San-
tee.

— George H. Spierin, Prince George.

— James Conner, St. Stephen's.

— John O'Donnell, All Saints.

— — Frazier, Prince Frederick.

— — Gates, D. D.

— — M'Cully, master of } Residents
an academy, Beaufort, } in the state

— — Blackwell, } without

— — Best, Master of an } cures.

Academy, Charleston. }

* The list from this state is the same as in the Journal of the last Convention,
no new list having been delivered in.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,
HELD IN

**The City of New York, from Tuesday, September 11th, to
Tuesday, September 18th, 1804.**

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of Massachusetts.

Rev. Samuel Parker, D. D. Rev. Samuel Haskell.

From the State of Connecticut.

Rev. Ashbel Baldwin, Rev. Philo Shelton, Rev. Tillotson Bronson, Rev. Daniel Burhans, Nathan Smith, Esq. Andrew Hilliar, Esq.

From the State of New York.

Rev. Abraham Beach, D. D. Rev. Isaac Wilkins, Rev. William Harris, Rev. John Henry Hobart, William Ogden, Esq.

From the State of New Jersey.

Rev. Uzal Ogden, D. D. Rev. John Croes, Rev. Samuel Lilly, Colonel Samuel Ogden.

From the State of Pennsylvania.

Rev. Robert Blackwell, D. D. Rev. Joseph Clarkson, Thomas Cumpston, Esq. Gen. Francis Gurney, Mr. Levi Bull.

From the State of Delaware.

Rev. William Pryce.

From the State of Maryland.

Rev. Joseph G. J. Bend, D. D. Rev. James Kemp, D. D. Rev. John Coleman, Rev. Joseph Jackson, William Helmsley, jun. Esq. Richard Key Heath, Esq.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

NEW YORK, *September 11, 1804.*

THIS being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, several Clerical and Lay Deputies attended at 10 o'clock, A. M. in Trinity Church; but not being a quorum, adjourned to meet at five o'clock, P. M. in a room of the building belonging to the Episcopal Charity School.

Five o'clock, P. M.

A quorum of the House appearing, they proceeded to the election, by ballot, of a President and Secretary, when the Rev. Dr. Abraham Beach was duly chosen President, and the Rev. John H. Hobart, Secretary.

The testimonials of the Clerical and Lay Delegates were then read and approved of, and the following gentlemen took their seats in the house.

From Massachusetts, the Rev. Dr. Samuel Parker, Rev. Samuel Haskell.—*From Connecticut*, the Rev. Ashbel Baldwin, Rev. Philo Shelton, Rev. Tillotson Bronson, Rev. Daniel Burhans.—*From New York*, Rev. Dr. Abraham Beach, Rev. Isaac Wilkins, Rev. William Harris, Rev. John H. Hobart.—*From New Jersey*, Rev. Dr. Uzal Ogden, Rev. Samuel Lilly, Col. Samuel Ogden.—*From Delaware*, Rev. William Pryce.—*From Maryland*, Rev. Dr. James Kemp, Rev. Joseph Jackson, Richard Key Heath, Esq.

The house not judging it expedient to do business the first day of the session, adjourned, to meet to-morrow morning at 9 o'clock.

Wednesday, Sept. 12, 1804, 9 o'clock, A. M.

The House met.

The testimonials of the Clerical and Lay Deputies from the state of Pennsylvania were read and approved of. And General Francis Gurney, Thomas Cumpston, Esq. and Mr. Levi Bull, Lay Deputies from the state of Pennsylvania; the Rev. John Croes, Clerical Deputy from New Jersey; the Rev. Joseph G. J. Bend, D. D. Clerical Deputy, and William Helmsley, jun. Esq. Lay Deputy from the state of Maryland; and Nathan Smith, Esq. Lay Deputy from the state of Connecticut, appeared and took their seats in the house.

A message was sent to the house of Bishops, informing them that this house was organized, and ready to proceed to business.

The house of Bishops returned for answer, that they also were organized, and ready to proceed to business.

The rules of order established by the house of Clerical and Lay Deputies of the Convention of 1792, and the following Conventions, were adopted as the rules of order of this house, with the following addition to the 6th rule—"unless with the consent of two-thirds of the house."

The record of the appointment of the Rev. Samuel Parker to the office of Bishop of the Protestant Episcopal Church in the state of Massachusetts, and also the requisite testimony from the Convention of the church in that state, were presented and read;

Whereupon it was *unanimously Resolved*, That the house do sign, in favour of the Rev. Dr. Parker, the testimony required by the canons in the election of a Bishop. The testimony was accordingly signed, and, together with the testimony from the Convention of the church in Massachusetts, was laid before the house of Bishops.

On motion, *Resolved*, That the hours of meeting each day shall be from nine o'clock, A. M. to three o'clock, P. M. and notice of this resolution was transmitted to the house of Bishops.

A message was received from the house of Bishops, informing this house that they had approved the testimonies in favour of the Rev. Dr. Parker, Bishop elect of this church in the state of Massachusetts, and that they had appointed Friday morning for his consecration. They also informed this house, that they concurred in the resolution relative to the hours of meeting.

The house then attended divine service in Trinity Church, where prayers were read by the Right Rev. Bishop Claggett, and a sermon on the occasion of the meeting of the Convention, delivered by the Right Rev. Bishop Moore.

The house having returned after divine service to their place of sitting,

On motion, it was *unanimously Resolved*, That the thanks of the Convention be returned to the Right Rev. Bishop Moore, for his sermon preached before the Convention this day, and that he be requested to furnish a copy for publication. The house of Bishops concurred in the above resolution, and informed this house that the Right Rev. Bishop Moore had consented to furnish a copy of his sermon for the purpose aforesaid.

The house then took up and agreed to the alteration proposed at the last General Convention, in the 1st article of the general constitution, in the words following, viz:

Art. I. "There shall be a General Convention of the Protestant Episcopal Church in the United States of America, on the third Tuesday in May, 1808, and in every third year," &c. as before.

Information of the above ratification of the proposed alteration in the constitution was sent to the House of Bishops, who returned for answer, that they concurred in the same.

The following resolution was moved and seconded, viz:

Resolved, That a committee be appointed to enquire, whether any and what alterations of, or additions to, the canons of the

church are necessary, and to report. The question being taken on the above resolution, it was determined in the negative.

The house adjourned.

Thursday, Sept. 13, 1804, 9 o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

The Rev. Dr. Robert Blackwell, and Rev. Joseph Clarkson, Clerical Deputies from the state of Pennsylvania; Andrew Hilliar, Esq. a Lay Deputy from the state of Connecticut; and William Ogden, Esq. a Lay Deputy from the state of New York, appeared and took their seats in the house.

On motion, *Resolved*, That a committee be appointed to prepare an office of induction into the rectorship of parishes. The following members were appointed a committee: Rev. Dr. Parker, Rev. Mr. Baldwin, Rev. Mr. Harris, Rev. Dr. Ogden, Rev. Dr. Blackwell, Rev. Mr. Price, Rev. Dr. Bend.

A proposed canon concerning dioceses was taken up and considered, and the question being taken thereon, it was determined in the negative.

The following proposed canons, viz: A canon concerning ministers moving from one diocese or state to another; a canon making an addition to the 17th canon of 1789, entitled, "Notice to be given of the induction and dismissal of ministers;" a canon altering the 7th canon of 1795; and a canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795; were passed, and sent to the House of Bishops for their concurrence.

The house adjourned.

Friday, Sept. 14, 1804, 9 o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

The committee appointed to prepare an office of induction, reported an office; and the house, after having entered on the consideration of the same, proceeded to attend divine service in Trinity Church, on the occasion of the consecration of the Rev. Dr. Parker, Bishop elect of the Protestant Episcopal Church in the state of Massachusetts.

Prayers were read by the Rev. Dr. Bend, and a sermon delivered by the Right Rev. Bishop White; who, assisted by the Right Rev. Bishop Claggett, of Maryland; the Right Rev. Bishop Jarvis, of Connecticut; and the Right Rev. Bishop Moore, of New York; performed the office of consecration.

After divine service the house returned to their place of sitting.

On motion, it was *unanimously Resolved*, That the thanks of this house be returned to the Right Rev. Bishop White, for the sermon delivered at the consecration of the Rev. Dr. Parker, and that he be requested to furnish a copy for publication.

The above resolution was sent to the **House of Bishops**, who returned it with their concurrence, and informed the house, that the **Right Rev. Bishop White** had consented to furnish a copy of his sermon for publication.

The house resumed the consideration of the office of induction; and having made progress in the same, adjourned.

Saturday, Sept. 15, 1804, nine o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

The house finished the consideration of the office of induction; and having agreed to the same, sent it to the **House of Bishops** for their concurrence.

A message was received from the **House of Bishops**, informing this house that they proposed a substitute to the canon concerning **Ministers** moving from one diocese or state to another; that they did not concur in the canon altering the 7th canon of 1795; and that they proposed a substitute to the canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795.

The house agreed to the substitute proposed by the **House of Bishops**, to the canon concerning **Ministers** moving from one diocese or state to another, with an amendment, which was sent to the **House of Bishops**, and adopted by them.

The house took up the consideration of the substitute proposed by the house of **Bishops** to the canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795; and the question being taken on agreeing to the same, it was determined in the negative.

A memorial was presented from the vestry of **Trinity church, Newark, New Jersey**, stating that a very unhappy difference, which appears to threaten the very existence of their church, subsists between the rector and the congregation of said church, and praying the Convention to devise some means for their relief. The above memorial was referred to the following committee to report thereon. **The Rev. Dr. Blackwell, Rev. Mr. Haskell, Rev. Mr. Brunson, Rev. Mr. Hobart, Rev. Mr. Price, Rev. Dr. Kemp, William Ogden, Thomas Cumpston, and Richard K. Heath, Esqrs.**

The following canons, viz. a canon additional to the 6th canon of 1795, and a canon limiting the operation of the 6th canon of 1795, were sent from the **House of Bishops**. The first canon was read and concurred in by this house.

The office of induction was received from the **House of Bishops** with amendments, which were adopted by this house.

Leave of absence was granted to the **Rev. Mr. Lilly, and Andrew Hilliar and Nathan Smith, Esqrs.** during the remainder of the session.

A proposed canon concerning **Lay Readers** was adopted and sent to the **House of Bishops**, who returned it with their concurrence.

A proposed canon was adopted, entitled, a canon providing for an accurate view of the state of the church from time to time, and sent to the House of Bishops for their concurrence.

The house adjourned.

Monday, Sept. 17, 1804, nine o'clock, A. M.

The house met.

Prayers were read by the Secretary, as Chaplain to the house.

The committee appointed on the memorial from Trinity church, Newark, New Jersey, made report:—on motion, the report was recommitted to the same committee.

The house adopted a proposed substitute to the canon sent from the House of Bishops, limiting the operation of the 6th canon of 1795, and sent it to the house of Bishops for their concurrence.

Leave of absence for the remainder of the session was granted to Richard K. Heath, Esq.

A proposed canon was adopted concerning candidates coming from places within the United States, in which the constitution of the church has not been acceded to. A proposed canon was also adopted, respecting the dissolution of all pastoral connection between Ministers and their congregations.

The above canons were sent to the House of Bishops.

The following message was received from the House of Bishops:

“The House of Bishops communicate to the House of Clerical and Lay Deputies, the following extract from their journal.

‘The papers presented to this house, by the president, from the Rev. Ammi Rogers, of Connecticut, requesting their attention to sundry matters affecting his standing in the church, and his private character, were taken into consideration; whereupon,

‘*Resolved*, That there be declared to the House of Clerical and Lay Deputies, the desire of the House of Bishops, that, if any members of that house possess information respecting the conduct of said Ammi Rogers, in the matters brought before the House of Bishops, which matters will be communicated by the Bishops to any members of the house aforesaid who may desire it, such members will lay before the house of Bishops the information possessed by them at twelve o'clock.”

Whereupon the house *Resolved*, That any members who may have any thing to communicate to the House of Bishops, on the subject of the above message, have leave to withdraw at the hour mentioned.

The House of Bishops also informed this house, that they had concurred in the following canons, viz. a canon providing for an accurate view of the state of the church from time to time; and the proposed substitute to the canon limiting the operation of the 6th canon of 1795; and the canon concerning candidates coming from places within the United States which have not acceded to the constitution of the church: and that they proposed to connect the canon respecting the dissolution of all pastoral connection between

Ministers and their congregations, with the canon making an addition to the 17th canon of 1789; in which proposition the house concurred.

A proposed canon respecting differences between Ministers and their congregations was adopted, and sent to the House of Bishops for their concurrence.

A canon was received from the House of Bishops, entitled, "Notice to be given of the election of Ministers;" which was agreed to with amendments, and the change of the title to, "Canon concerning the election and induction of Ministers into parishes or churches."

A proposed canon concerning Clergymen ordained by foreign Bishops and desirous of settling in this church, was adopted, and sent to the House of Bishops for their concurrence.

On motion, the committee appointed at the last Convention to report such additional hymns as they may think are adapted to christian worship, was discharged.

The house adjourned.

Tuesday, Sept. 18, 1804, nine o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

A message was received from the House of Bishops, stating that they disagreed to the amendments to the canon concerning the election and induction of Ministers into parishes or churches, and request a conference on the subject; that they had negatived the canon concerning Clergymen ordained by foreign Bishops; and that they had passed the canon respecting differences between Ministers and their congregations, with amendments.

The house agreed to the amendments of the House of Bishops to the last mentioned canon, and to the conference requested.

Resolved, That the Rev. Dr. Blackwell, Rev. Dr. Kemp, and Rev. Mr. Hobart, be a committee to manage the conference on the part of this house; and that, with the concurrence of the House of Bishops, they make the proposed canon concerning foreign Clergymen a subject of the conference.

The committee withdrew, and the Rev. Dr. Bend was requested to officiate in the Secretary's stead during his absence.

The committee on the memorial of Trinity church, Newark, made the following report:

"The committee on the memorial of the vestry of Trinity Church, Newark, whose report was yesterday recommitted to them, made report, that as this Convention have passed a canon providing for such cases as that of the vestry of said church, the committee think it unnecessary that this house should go into an investigation of the affair."

This report was agreed to by the house.

Resolved, That 1000 copies of the journals, 1000 copies of the office of induction, and 1000 copies of each of the sermons preached before the Convention, be published.

The President, Secretary, and the Rev. Mr. Harris were appointed a committee, in conjunction with the Right Rev. Bishop Moore, to publish the Journals. The House of Bishops concurred in the appointment of this committee.

The house took into consideration the place at which the next meeting of the General Convention should be held; and unanimously determined that the meeting should be at Baltimore.

It was moved and seconded, that those parts of the minutes which respect the petition from Trinity church, Newark, be expunged.

Resolved unanimously, That they be not expunged.

Resolved, That the Right Rev. Bishop Parker be requested to preach a sermon at the opening of the next General Convention.

The committee of conference returned, and reported, that the House of Bishops had receded from their negative to the amendments proposed by this house to the canon concerning the election and induction of ministers into parishes or churches, and proposed another amendment; which amendment was agreed to by this house: and also that they receded from their negative to the canon concerning clergymen ordained by foreign Bishops, and proposed a substitute; which was agreed to by this house.

A message was received from the House of Bishops, informing, that they had established a course of study for candidates for orders, which will be published with their Journal.

A proposed canon, concerning the studies of candidates for orders, was adopted, and sent to the House of Bishops for their concurrence.

A proposed canon, concerning subscription to the articles of the church, was negatived, under the impression that a sufficient subscription to the articles is already required by the 7th article of the constitution.

A proposed canon, concerning candidates who may be refused orders, was adopted, and sent to the House of Bishops for their concurrence.

On motion, *Resolved,* That it be made known to the different State Conventions, that it is proposed in the next General Convention, to consider and determine on the following proposed alteration to the general constitution of the church, viz: that in article III, the words "unless adhered to by four-fifths of the other house," be struck out.

The above resolution was sent to the House of Bishops.

A resolution was adopted concerning the arrangement and publication of the constitution and all the canons of the church, and sent to the House of Bishops for their concurrence.

A message was received from the House of Bishops, that they had agreed to the resolution respecting a proposed alteration in the constitution; to the canon concerning candidates who may be refused orders; to the resolutions concerning printing the journals, office of induction, and sermons; and that they proposed an

amendment to the resolution concerning the arrangement and publication of the constitution and all the canons of the church; which amendment was agreed to, and the resolution passed as follows, viz :

Resolved, That the committee appointed to publish the Journals, be authorised to publish the constitution and all the canons of the church in the order of their enactment, making a reference by asterisk at the end of every canon to a note pointing out the various other canons which refer to the subject of that particular canon.

The constitution and canons published by the above committee, and the office of induction, are to be considered as authorised and standard copies.

The House of Bishops also informed this house, that they had negatived the canon concerning the studies of candidates for orders.

The following message was also received from the House of Bishops, viz :

“The House of Bishops propose to the House of Clerical and Lay Deputies, that the adjournment of the Convention be accompanied by prayer, in the presence of the two houses; the presiding Bishop to officiate.”

The house unanimously concurred in the above resolution.

On motion, *Resolved*, That the thanks of this house be returned to the President and Secretary for their services.

The House of Bishops then attended in the chamber of the House of Clerical and Lay Deputies, when prayers were read by the Right Rev. Bishop White, as presiding Bishop.

The house rose.

Signed by order of the House of Clerical and Lay Deputies,
ABRAHAM BEACH, President.

John Henry Hobart, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

NEW YORK, *Sept. 11, 1804.*

THIS being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, the Right Rev. Bishop Moore attended in Trinity Church; no other members of this house appearing, adjourned till to-morrow at nine o'clock, A. M. to meet in the house of the Episcopal Charity School.

Wednesday, Sept. 12, 1804, nine o'clock, A. M.

The house met. Present, the Right Rev. Bishop White, of Pennsylvania; the Right Rev. Bishop Claggett, of Maryland; and the Right Rev. Bishop Moore, of New York.

Resolved, That it be a standing rule of this house, that the senior Bishop present at the opening of any Convention, shall preside.

The Right Rev. Bishop White, in consequence, took his seat as presiding Bishop.

The Rev. Cave Jones was appointed Secretary to this house.

The Right Rev. Bishop Jarvis, of Connecticut, appeared and took his seat.

This house received a message from the House of Clerical and Lay Deputies, informing them that they were organized and ready to proceed to business.

This house returned information that they were also ready for the same.

A resolution, communicated from the House of Clerical and Lay Deputies, was agreed to by this house, "that the hours of meeting, during the session, shall be from 9 o'clock, A. M. to 3 o'clock, P. M."

This house received from the House of Clerical and Lay Deputies, the requisite testimonials of the Rev. Dr. Parker, Bishop elect of the state of Massachusetts.

A message was transmitted to the said house, informing that the House of Bishops approve of the said testimonials, and will proceed to the consecration of Dr. Parker on Friday next.

Adjourned, to attend divine service at Trinity Church.

The Right Rev. Bishop Claggett performed service, and the Right Rev. Bishop Moore preached a sermon adapted to the occasion of the meeting of this Convention.

After which, the house again met. A message was received from the House of Clerical and Lay Deputies, informing that a resolution had passed that house, "that the thanks of the Convention be presented to the Right Rev. Bishop Moore, for his sermon preached before them this morning, and that he be requested to furnish a copy for publication."

This House concurred in the said resolution, and the Right Rev. Bishop Moore consented to comply with their request.

This House concurred in a resolution received from the House of Clerical and Lay Deputies, ratifying the alteration of the first article of the constitution, as proposed at the last General Convention.

The house then adjourned.

Thursday, September 13, 1804, nine o'clock, A. M.

Present as yesterday.

This House came to a resolution to attend prayers during the session, in the chamber of the House of Clerical and Lay Deputies. The house attended accordingly.

The following proposed canons were presented from the House of Clerical and Lay Deputies, viz: "A canon concerning minis-

ters removing from one diocese or state to another; a canon making an addition to the 17th canon of 1789; a canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795; a canon altering the 7th canon of 1795."

The proposed canon, entitled, "A canon concerning ministers removing from one diocese or state to another," was taken into consideration, and a substitute was agreed to, and sent to the House of Clerical and Lay Deputies.

The house then adjourned.

Friday, Sept. 14, 1804, nine o'clock, A. M.

Present as yesterday.

A message was received from the House of Clerical and Lay Deputies, informing that the said house was ready to attend the consecration of the Rev. Dr. Parker, when this house shall see proper.

This house informed the House of Clerical and Lay Deputies, that they are ready to proceed immediately to the consecration.

The house then adjourned for the above purpose.

The Rev. Dr. Bend read prayers, and the Right Rev. Bishop White delivered a sermon, and, as presiding Bishop, performed the consecration service, assisted by the other Bishops present.

The house again met.

A message was received from the House of Clerical and Lay Deputies, informing that the said house had come to a resolution, "That the thanks of the Convention be presented to the Right Rev. Bishop White for his sermon preached before them this day, at the consecration of the Rev. Dr. Parker; and that he be requested to furnish a copy for publication."

This house concurred in the above resolution; and Bishop White acceded to the request.

The proposed canon, entitled, "a canon altering the 7th canon of 1795," was taken up, and negatived by this house.

The proposed canon, entitled, "a canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795," was returned to the House of Clerical and Lay Deputies, with a substitute.

A memorial was laid on the table by the President, from the Rev. Ammi Rogers, accompanied with sundry documents, and a letter, requesting that a day may be appointed for the consideration of the points therein stated.

Monday next was assigned for the above purpose, and notice thereof was given to Mr. Rogers.

The House then adjourned.

Saturday, September 15, nine o'clock, A. M.

The house met. Present as yesterday.

The Right Rev. Dr. Parker, who was yesterday consecrated

in Trinity Church, Bishop of this church in the state of Massachusetts, took his seat in this house.

A canon was passed, entitled, "a canon limiting the operation of the 6th canon of 1795," and was sent to the house of Clerical and Lay Deputies.

A proposed office was presented from the house of Clerical and Lay Deputies, entitled, "an office of induction," &c.

A proposed canon was adopted by this house, and sent to the House of Clerical and Lay Deputies, entitled, "a canon additional to the 6th canon of 1795."

The substitute to the canon, entitled, "concerning ministers moving from one diocese or state to another," which was sent from this house to the House of Clerical and Lay Deputies, was returned from said house, with an amendment, which was adopted by this house.

The proposed office, entitled, "an office of induction," &c. was returned to the House of Clerical and Lay Deputies, with amendments.

The canon which originated in this house entitled, "a canon additional to the 6th canon of 1795," was returned from the House of Clerical and Lay Deputies, with a message that it had passed that house.

The proposed substitute, which was sent by this house to the house of Clerical and Lay Deputies, for the proposed canon, entitled, "a canon repealing the 2d canon of 1801, which limits the operation of the 4th canon of 1795," was returned from that house, with a message that they did not concur in the same.

A message was received from the house of Clerical and Lay Deputies, informing that the amendments proposed by this house to the "office of induction," &c. had been adopted by that house.

A proposed canon, entitled, "canon respecting lay readers," was presented from the House of Clerical and Lay Deputies, and was immediately taken up and passed by this house.

The house then adjourned till Monday morning.

Monday, Sept. 17, 1804, 9 o'clock. A. M.

The House met. Present as on Saturday.

A proposed canon was presented from the House of Clerical and Lay Deputies, entitled, "canon providing for an accurate view of the state of the church from time to time," which was immediately taken up and passed.

A proposed substitute was presented from the House of Clerical and Lay Deputies, to the canon, entitled, "canon limiting the operation of the 6th canon of 1795," which passed this house.

The papers presented to this house by the President, from the Rev. Ammi Rogers, of Connecticut, requesting their attention to sundry matters affecting his standing in the church, and his private character, were then taken into consideration.

Whereupon, *Resolved*, That there be declared to the house of

Clerical and Lay Deputies the desire of the house of Bishops, that if any members of that house possess information respecting the conduct of the said Rev. Ammi Rogers, in the matters brought before the house of Bishops, which matters will be communicated by the house of Bishops to any members of the house aforesaid who may desire it, such members will lay before the house of Bishops the information possessed by them at 12 o'clock.

Resolved, That information of the above message be communicated to the Rev. Ammi Rogers, in order that, if he have any further matters to lay before the house of Bishops, the same may be done at the said hour.

The information required in the above resolution was accordingly communicated.

A proposed canon was presented from the house of Clerical and Lay Deputies, entitled, "canon of candidates coming from places within the United States in which the constitution of this church has not been acceded to;" which canon passed this house.

This house received from the house of Clerical and Lay Deputies a proposed canon, entitled, "canon respecting the dissolution of all pastoral connection between ministers and congregations;" which was taken into consideration. Also, the proposed canon presented on Thursday last, entitled, "canon making addition to the 17th canon of 1789," was taken up.

These two canons passed this house with amendments, and an incorporation of both into one canon.

A proposed canon, entitled, "notice to be given of the election of ministers," passed this house.

Agreeably to the resolution of the last General Convention, this house considered and established a course of ecclesiastical studies for candidates for holy orders.

Twelve o'clock.

The clerical members from the state of Connecticut were admitted to a hearing on the subject of the Rev. Ammi Rogers; when Mr. Rogers was also called in.

The Rev. Mr. Baldwin asked for leave to make a statement of the case; which was granted.

Documents on both sides were then read, and a hearing was given to the parties concerned.

While the subject of Mr. Rogers was under consideration, several canons were presented from the house of Clerical and Lay Deputies, as follow.

"A canon respecting differences between ministers and their congregations;" proposed.

"Canon respecting the dissolution of all pastoral connection between ministers and congregations;" and, "canon making addition to the 17th canon of 1789;" passed the house of Clerical and Lay Deputies, with amendments, and an incorporation into one canon, as proposed by this house.

"Notice to be given of the election of Ministers;" returned with amendments, and an alteration of the title.

"Of Clergymen ordained by foreign Bishops, and desirous of settling in this church;" proposed.

The house then adjourned till seven o'clock P. M.

Seven o'clock, P. M.

The amendments to the canon entitled, "Notice to be given of the election of Ministers," were considered, and not agreed to; and a conference thereupon was requested.

The canon "respecting differences between Ministers and their congregations," was passed with an amendment.

The canon, "Of Clergymen ordained by foreign Bishops, and desirous of settling in this church," was negatived.

The Rev. Ammi Rogers appeared, and asked permission to see one of the papers presented to this house by the Clerical Deputies from Connecticut. Whereupon it was

Resolved, That nothing shall be done in the business except in the presence of both parties.

Bishop Claggett obtained leave of absence.

The house then adjourned, till to morrow, eight o'clock, A. M.

Tuesday, Sept. 18, eight o'clock, A. M.

The house met. Present as yesterday, except Bishop Claggett.

A message was delivered from the House of Clerical and Lay Deputies, informing that the said House had agreed to the conference requested on the amendments to the canon, entitled, "Notice to be given of the election of Ministers." This house agreed to enter immediately on the business.

The Rev. Dr. Blackwell, Rev. Dr. Kemp, and Rev. Mr. Hobart, appeared as a committee from the House of Clerical and Lay Deputies to enter upon the conference proposed. After which conference, this house receded from their non-concurrence, on condition of a small additional amendment.

A conference was then proposed by the House of Clerical and Lay Deputies, on the canon, entitled, "Of Clergymen ordained by foreign Bishops," &c. which canon was negatived by this house. The conference was assented to; and the aforementioned gentlemen appeared as a committee from the house on the subject. Whereupon a substitute was proposed by this house, and sent by the above committee.

A message was sent to the House of Clerical and Lay Deputies, informing that, agreeably to a requisition of the last General Convention, this house have prepared a course of ecclesiastical studies; which they intend to publish with their journals.

The Rev. Mr. Shelton appeared, and asked permission to lay further testimony before the house in the case of Mr. Ammi Rogers.

Leave was given, on condition that Mr. Rogers be also informed.

Both parties were then introduced, and further hearing was given them.

A proposed canon was received from the House of Clerical and Lay deputies, entitled, "Of candidates who may be refused orders," which was passed.

Also a proposed canon, entitled, "Concerning the studies of candidates for orders;" which was negatived.

A message was received from the House of Clerical and Lay Deputies in the following words: "The House of Clerical and Lay Deputies have acceded to the amendment proposed by the House of Bishops to the canon 'respecting differences between Ministers and their congregations;' and have agreed to the substitute for the canon 'concerning Clergymen ordained by foreign Bishops;' and to the amendment to the canon, entitled, 'Canon concerning the election and induction of Ministers into parishes or churches.'"

Also a message was received, informing that the House of Clerical and Lay Deputies have agreed to the following resolution:

Resolved, That it be made known to the different state Conventions, that it is proposed in the next General Convention to consider and determine on the following proposed alteration to the general constitution of the church; that in Art. III. the following words be stricken out, "unless adhered to by four-fifths of the other house."

The above resolution was concurred in by this house.

Another resolution was received from the House of Clerical and Lay Deputies, in the following words:

"*Resolved*, That the committee appointed to publish the journals be authorized to publish the constitution and all the canons of the church in the order of their enactment, noting at the end of each canon the various other canons which refer to the subject of that particular canon."

An amendment was proposed and carried in this House, to strike out from the word "noting," and insert the following words: "making a reference by asterisk at the end of every canon to a note pointing out the various other canons which refer to the subject of that particular canon."

This amendment was concurred in by the House of Clerical and Lay Deputies.

A message was received in the following words:

"The House of Clerical and Lay Deputies request the concurrence of the House of Bishops, to a resolution for printing 1000 copies of the journals, 1000 copies of the office of induction, and 1000 copies of each of the sermons preached before the Convention; a resolution appointing the Rev. Dr. Beach, the Rev. Mr. Harris, and the Rev. Mr. Hobart, in conjunction with Bishop Moore, to arrange the canons of this church; a resolution unanimously passed by the house, that the General Convention meet next at Baltimore; and a resolution that Bishop Parker be requested to preach at the opening of the next General Convention.

“The house also inform the House of Bishops, that it is their wish, if possible, that an adjournment of the Convention should take place this morning.”

This house concurred in these several resolutions.

On motion of the Right Rev. Bishop Jarvis, *Resolved*, That it be proposed to the House of Clerical and Lay Deputies, that the adjournment of the Convention be accompanied by prayer, in the presence of the two houses; the presiding Bishop to officiate.”

The House of Clerical and Lay Deputies sent their concurrence.

A message was received from the House of Clerical and Lay Deputies, informing that said house are ready to adjourn.

The house then attended prayers in the chamber of the House of Clerical and Lay Deputies.

This house adjourned to meet at Bishop Moore's at seven o'clock, P. M.

Seven o'clock, P. M.

The House of Bishops met at Bishop Moore's dwelling.

Present. Right Rev. Bishop White, Right Rev. Bishop Moore, Right Rev. Bishop Parker.

The house resumed the consideration of the matters brought before them by the Rev. Ammi Rogers, and came to the following determination concerning the same:

After full inquiry, and fair examination of all the evidence that could be procured, it appears to this house, that the said Ammi Rogers had produced to the standing committee of New York (upon the strength of which he obtained holy orders) a certificate, signed with the name of the Rev. Philo Perry, which certificate was not written nor signed by him.

That the conduct of the said Ammi Rogers in the state of Connecticut, during his residence in that state, since he left New York, has been insulting, refractory, and schismatical in the highest degree; and, were it tolerated, would prove subversive of all order and discipline in the church; and that the statement which he made in justification of his conduct, was a mere tissue of equivocation and evasion, and, of course, served rather to defeat than to establish his purpose.

Therefore, this house do approve of the proceedings of the church in Connecticut, in reproofing the said Ammi Rogers, and prohibiting him from the performance of any ministerial duties within that diocese; and, moreover, are of opinion, that he deserves a severe ecclesiastical censure, that of degradation from the Ministry.

In regard to the question, To what authority is Mr. Rogers amenable? this house are sensible, that here not having been previously to the present Convention, any sufficient provision for a case of a Clergyman removing from one diocese to another, it might easily happen, that different sentiments would arise as to this point. We are of opinion, that Mr. Rogers' residence being in Connecticut, it is to the authority of that diocese he is exclu-

sively amenable. But as the imposition practised with a view to the ministry was in New York, we recommend to the Bishop and standing committee of that state, to send to the Bishop in Connecticut such documents, duly attested, of the measure referred to, as will be a ground of procedure in that particular.

We further direct the Secretary to deliver a copy of the above, to the Clerical Deputies from Connecticut, and another copy to the Rev. Ammi Rogers. And we further direct, that either of the aforesaid parties be permitted to have any documents respectively delivered in by them, a copy of it being first taken; except the petition and affidavit of the Rev. Ammi Rogers, of which he may have a copy if desired, as may either of the parties have of any document delivered by the other party.

Resolved, That the thanks of this house be given to the Rev. Mr. Jones, for his services as Secretary.

The House rose.

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attest. Cave Jones, Secretary. H. B.

Course of Ecclesiastical Studies, established by the House of Bishops in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.

IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the *divine authority of christianity*; such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Lesly's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacrae*; and Butler's *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help

of some approved *Commentators* ; such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge on the *New* : being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the scriptures, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted ; for instance, Father Simon's *Canon of Scripture*, Collier's *Sacred Interpreter*, Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *Profane History*, to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of scripture. For instance ; the student having proceeded as far as the *Deluge*, may read some *author* who gives a larger account than the *commentators*, of the particulars attached to that crisis ; and also the principles on which are founded the different systems of *Chronology* : all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices* ; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *Work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to ; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers* ; which may be considered as one of the best expedients for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through ; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelierius's edition ; but there are translations of most of them by Archbishop Wake, and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our *Lord's Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that,

during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Lesly be taken; to which may well be added the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *discipline of the primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's *Original draft of the primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History* for the *Epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants, a safe way to Salvation*, and Dr. Barrow's *Treatise of the Pope's supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*; a very able work; but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *Divines* of the *established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's *Work*, and to the *London cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic method*. Bishop Pearson's *Exposition of the Creed* may be considered as a small system; and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-Nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the grounds on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the Pastoral office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics, is that, by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the journals.

To set down what books shall be *essential*, no student to be ordained without being *fully prepared to answer* on them, is more difficult. The lowest requisition is as follows:—Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the study of the *Scriptures* a latitude of choice among the approved *Commentators*; it being understood, that if the student cannot, on the grounds contained in some good commentary, give an account of the *different books*, and explain such passages as may be proposed to him, this is of itself a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

Library for a Parish Minister, prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.

The books mentioned are divided into four classes.

"The first, containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the divine authority of the Scriptures; the third, such as explain the doctrines and discipline of the church, and the duties of its Ministers; and the fourth, miscellaneous, including sermons and Ecclesiastical History.

"CLASS THE FIRST."

"Bible, with marginal references, 8vo.
Crutwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. folio.
Doddrige's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Collier's Sacred Interpreter, 2 vols. 8vo.
Jenning's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.

Campbell's Translation of the Gospels, 2 vols. 4to.

Marsh's Michaelis, 3 vols. 8vo.

Bowyer's Conjectures on the New Testament, 4to.

Macknight's Harmony, 4to.

Macknight on the Epistles, 3 vols. 4to.

Lowman on the Revelation, 8vo.

Oliver's Scripture Lexicon, 8vo.

Macbean's Dictionary of the Bible, 8vo.

"CLASS THE SECOND.

"Stillingfleet's Origines Sacrae, 2 vols. 8vo.

Clarke's Grotius, 8vo.

Clarke's Evidences of Natural and Revealed Religion, 8vo.

H h

Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8vo.
 ——— *Horæ Paulinæ*, 8vo.
Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols. 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.
Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

“CLASS THE THIRD.

“*Burnet's History of the Reformation*, 3 vols. folio.
 ——— *Exposition of the 39 Articles*, 8vo.
 ——— *Pastoral Care*, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on the Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on Infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.

Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
 ——— *Appendix to do.* 2 vols.

“CLASS THE FOURTH.

“*Cudworth's Intellectual System*, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.
Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connection, 4 vols. 8vo.
Prideaux's Connection, 4 vols. 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical History, 6 vols. 8vo.
Burn's Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 3 vols. folio.
Tillotson's Works, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar armed, 2 vols. 8vo.
Tracts by Society for Christian Knowledge, 12 vols. 12mo.

In addition to the preceding may be recommended the following list of Sermons and devotional and practical Books.

Sermons by Bishop Pearce.
 ——— by Bishop Wilson.
 ——— by Bishop Horne.
 ——— by Bishop Porteus.
 ——— by Dr. Jortin.
 ——— by Dr. Brady.
 ——— by the late Right Rev. Bishop Seabury, of this Church.
 ——— by the late Rev. Dr. Smith, of the same.
Bishop Gibson's Tracts.
Bishop Horne's Commentary on the Psalms.

Rev. Wm. Jones's (of Nayland) Works.
Nelson's Festivals and Fasts of the Church.
 ——— *Practice of true Devotion.*
 ——— *Christian Sacrifice.*
Bishop Taylor's Rule of Holy Living and Dying.
Scougall's Life of God in the Soul of Man.
Dr. Sherlock on Death.
 ——— on Judgment.
 ——— on a Future State.
 ——— on Providence.

By order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

CANONS—Passed in 1804.

CANON I. *Concerning the Election and Induction of Ministers into Parishes or Churches.*

IT is hereby required, that on the election of a Minister into any church, or parish, the vestry shall deliver, or cause to be delivered to the Bishop, or where there is no Bishop, to the standing committee of the diocese, notice of the same, in the following form, or to this effect.

We the Church Wardens (or in case of an associated Rector or assistant Minister, we the Rector and Church Wardens) do certify to the Right Rev. (naming the Bishop,) or to the Rev. (naming the President of the standing committee,) that (naming the person,) has been duly chosen Rector (or associated Rector, or assistant Minister, as the case may be) of (naming the parish, or church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the Bishop or the standing committee be satisfied, that the person so chosen is a qualified minister of this church, the Bishop, or the President of the standing committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a Presbyter, the Bishop, or President of the standing committee, shall proceed to have him inducted according to the office established by this church. But if he be a Deacon, the act of induction shall not take place till after he shall have received Priest's orders, when it shall be the duty of the Bishop or President to have it performed.

But if the Bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that enquiry may be.

No minister, who may be hereafter elected into any parish or church, shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a Bishop, until he shall have been inducted according to the office prescribed by this church.

The 17th canon of 1789, and the 3d canon of 1799, are hereby repealed.

CANON II. *Respecting the dissolution of all pastoral connection between Ministers and their Congregations.*

When any minister has been regularly inducted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or state; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the Convention of the state, until they have made such satisfaction as the Convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this church, or be eligible into any church or parish within the states which have acceded to the constitution of this church, until he shall have made such satis-

faction, as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connection between a minister and his congregation, the Bishop, or if there be no Bishop, the standing committee shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between any minister and his congregation be not regular or canonical, the Bishop or standing committee, shall lay the same before the Convention of the diocese or state, in order that the above-mentioned penalties may take effect.

CANON III. *Concerning Ministers removing from one Diocese or State to another.*

No minister, removing from one diocese to another, or coming from any state which may not have acceded to the constitution of this church, shall be received as a minister by any congregation of this church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; which testimonials shall be signed by the Bishop or Bishops, or where there is no Bishop, by the majority of the clerical members of the standing committee or committees of the diocese or dioceses wherein he has resided; which committee or committees shall, in all cases, be duly convened: or, in case he comes from a state not in connection with this church, and having no Convention, by three clergymen of this church.—Nor shall any minister, so removing, be received by any vestry, or acknowledged by any Bishop or Convention, as a minister of the church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him, in any diocese, to the ecclesiastical authority of the diocese in which he resides.

CANON IV. *Respecting differences between Ministers and their Congregations.*

In cases of controversy between ministers, who now, or may hereafter hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the convention of the state. And if it appear to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, that the controversy has proceeded to such lengths, as to preclude all hope of its favourable termina-

tion, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace and promote the prosperity of the church; the Bishop and his Presbyters, or, if there be no Bishop, the Convention or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorship, on such conditions as may appear reasonable and proper to the Bishop and his Presbyters, or if there be no Bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his Presbyters, or, if there be no Bishop, the Convention or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the canons of the church, to suspend the former from the exercise of any ministerial duties within the diocese or state; and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation; and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This canon, shall apply also to the cases of associated rectors and assistant ministers and their congregations.

CANON V. *Of Clergymen ordained by foreign Bishops, and desirous of settling in this Church.*

A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or church, exhibit to the vestry thereof satisfactory evidence of his moral character, and a certificate signed by the Bishop of the diocese, or, where there is no Bishop, by three clerical members of the standing committee, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church. And should any such clergyman desire to settle in any diocese, he shall first obtain the license of the Bishop, or, where there is no Bishop, the permission of three clerical members of the standing committee, to officiate within the diocese or state. And if within one year he shall be guilty of any unworthy conduct, the Bishop, or, where there is no Bishop, three clerical members of the standing committee, shall withdraw this license or permission: nor shall he be allowed to discharge the clerical functions, till he shall have produced to the Bishop such testimonials as are prescribed in the 2d canon of 1795, or to the clerical members of the standing committee, such credentials as would induce them to give said testimonials.

And in any case, before he shall be entitled to be inducted into a parish or church, he shall have resided one year in the United States.

And if any such foreign Clergyman shall remove from one diocese to another, before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning Ministers removing from one diocese or state to another.

The 9th canon of the Convention of 1789 is hereby repealed.

CANON VI. *Limiting the operation of the 6th canon of 1795.*

When a Minister of any other denomination of christians shall apply for orders in this church, the Bishop to whom application is made, being satisfied that he is a man of piety and unexceptionable character, that he holds the doctrines of the church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the standing committee duly convened, may ordain him as soon as is convenient. In all such cases the standing committee may insert in their testimonials, the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

CANON VII. *Additional to the 6th canon of 1795.*

Every candidate for holy orders, who may be recommended by a standing committee of any church destitute of a Bishop, if he have resided for a greater part of the three years last past within the diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the church in the state for which he is to be ordained.

CANON VIII. *Of Candidates coming from places within the United States, in which the Constitution of this church has not been acceded to.*

It is hereby declared, that the canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states in which it has been adopted; and in such cases, every candidate shall produce to the Bishop, to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committee of the diocese.

CANON IX. *Of Candidates who may be refused orders.*

No Bishop shall ordain any candidate, until he has required of him, whether he has ever directly or indirectly applied for orders in any other diocese or state; and if the Bishop has reason to

believe that the candidate has been refused orders in any other diocese or state, he shall write to the Bishop of the diocese, or, if there be no Bishop, to the standing committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every state or diocese, or, where there is no Bishop, to the standing committee.

CANON X. *Respecting Lay Readers.*

No candidate for holy orders shall take upon him to perform devotional service in any church, but by the permission of the Bishop or ecclesiastical authority of the state in which said candidate may wish to perform such service. And it shall be the duty of the Bishop or ecclesiastical authority to limit and confine every such candidate to such part or parts of the common prayer book, to such dress, and to such stations in the church, as are appropriate only to Lay Readers: and also to point out what sermons or homilies he shall or may read to his congregation. And a non-conformity on the part of the candidate to such restrictions, shall be deemed in all cases a disqualification for holy orders.

CANON XI. *Providing for an accurate view of the state of the church from time to time.*

As a full and accurate view of the state of the church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this church shall present or forward, at every annual Convention, to the Bishop of the diocese, or, where there is no Bishop, to the President of the Convention, a particular account of the state of his parish or church; and these parochial reports shall be read and entered on the journals of the Convention. At every General Convention, the journals of the different state Conventions since the last General Convention, together with such other papers, viz. episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocese, shall be presented to the House of Clerical and Lay Deputies. And the parochial reports inserted on those journals, together with the episcopal addresses and the episcopal registers specified in the 2d canon of 1801, shall be read in the said house. These journals and documents shall then be sent by the House of Clerical and Lay Deputies to the House of Bishops, who shall be requested to draw up a view of the state of the church, adding such remarks or counsel as they may think proper: the whole in the form of "a pastoral letter from the House of Bishops," which shall be read in the House of Clerical and Lay Deputies, and printed with the journals of the Convention, for the general information of the church.

It shall be the duty of the Secretary of the Convention of every diocese or state, or of the person or persons with whom the jour-

nals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this canon. At the first General Convention held after the passing of this canon, the journals of the state Conventions, since the organization of those Conventions, with the constitution and canons of the church in each state respectively, with all other useful ecclesiastical documents, shall be presented to the House of Clerical and Lay Deputies, and sent, as before directed, to the House of Bishops.

By order of the House of Bishops,

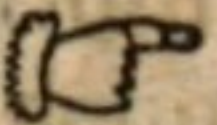
WILLIAM WHITE, D. D. Presiding Bishop.

Attest. CAVE JONES, Secretary.

By order of the House of Clerical and Lay Deputies,

ABRAHAM BEACH, D. D. President.

Attest. J. H. HOBART, Secretary.

 *The next General Convention will be held in the city of Baltimore, on the third Tuesday in May, 1808.*

List of the Clergy of the Protestant Episcopal Church, in the United States of America.

Delivered in and published agreeably to the 16th canon of 1789.—1804.

New Hampshire.

The Rev. Joseph Willard, Rector of St. John's church, Portsmouth.
— Robert H. Fowle, Rector of — church, Holderness.
— Daniel Barber, Rector of — church, Clairmont.

Massachusetts.

The Right Rev. Samuel Parker, D. D. Bishop, and Rector of Trinity church, Boston.
The Rev. William Willard Wheeler, Rector of St. Michael's church, Scituate, and St. Peter's, Marshfield.
— Nathaniel Fisher, Rector of St. Peter's church, Salem.
— John Sylvester I. Gardner, assistant Minister of Trinity church, Boston.
— Samuel Haskill, Rector of St. Ann's church, Gardiner.
— William M. Montague, Rector of St. Paul's church, Dedham.
— James Bowers, Rector of St. Michael's church, Marblehead.
— Timothy Hilliard, Minister of the church at Portland.
— James Morss, Minister of St. Paul's, Newburyport.
— Amos Pardy, Rector of St. Luke's church, Lanesborough.
— — Griswold, Rector of St. James's

church, Great Barrington, and the church at Lenox.

Rhode Island.

The Rev. Theodore Dehon, Rector of Trinity church, Newport.
The Rev. Alexander V. Griswold, Rector of St. Michael's church, Bristol.
— Joseph Warren, Rector of St. Paul's church, Narraganset.

Connecticut.

The Right Rev. Abraham Jarvis, D. D. Bishop.
The Rev. Jeremiah Leaming, residing at New Haven.
— William Smith, D. D. Principal of the Episcopal Academy, Cheshire.
— Richard Mansfield, D. D. Rector of Christ church, Derby, and the churches at Oxford and Great Hill.
— Bela Hubbard, D. D. Rector of Trinity church, New Haven, and Christ church, West Haven.
— John Tyler, Rector of Christ church, Norwich.
— Daniel Fogg, Rector of — church, Pomphret.
— Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and — church, Weston.
— Ashbel Baldwin, Rector of Christ's church, Stratford, and Trinity church, Trumbull.

The Rev. Chauncey Prindle, Rector of Christ's church, Watertown, and St. Peter's, Plymouth.

— Reuben Ives, Rector of St. Peter's church, Cheshire, and the churches at Hamden, and Southington.

— Tillotson Bronson, Rector of St. John's church, Waterbury, and — church, Salem.

— Truman Marsh, Rector of — church, Litchfield.

— Ambrose Todd, Rector of St. Paul's church, Huntingdon.

— Daniel Burhans, Rector of Trinity church, Newtown, and — church, Brookfield.

— Solomon Blakesley, Rector of St. Stephen's church, East Haddam.

— Charles Seabury, Rector of St. James's church, New London.

— Smith Miles, Rector of the churches at Chatham, and middle Haddam.

— Menzies Rayner, Rector of — church, Hartford.

— Nathan B. Burges, Rector of the churches at Guildford and North Bristol.

— Henry Whitlock, Rector of the churches at Norwalk and Wilton.

— Clement Merriam, Rector of Christ church, Middletown.

New York.

The Right Rev. Benjamin Moore, D. D. Bishop, and Rector of Trinity church, New York.

The Rev. Peter Anthony Albert, Rector of the French church Du St. Esprit, New York.

— Theodosius Bartow, Rector of Trinity church, New Rochelle.

— Edmund D. Barry, Assistant Minister of the church Du St. Esprit, New York.

— Abraham Beach, D. D. Assistant Minister of Trinity church, New York.

— Frederick Beasley, Rector of St. Peter's church, Albany.

— John Bowden, D. D. Professor of Moral Philosophy, Logic, and Rhetoric in Columbia College, New York.

— Richard Bradford, Rector of St. Luke's church, Catskill.

— David Butler, officiating at Troy and Lansinburgh.

— Philander Chase, Rector of Christ church, Poughkeepsie, and Trinity church, Fishkill.

— Abraham L. Clarke, Rector of St. James's church, Newtown, and St. George's church, Flushing.

— Elias Cooper, Rector of St. John's church, Yonkers.

The Rev. William Harris, Rector of St. Mark's church, Bowery, New York.

— Seth Hart, Rector of St. George's church, Hempstead, with which is connected Christ church, North Hempstead.

— John Henry Hobart, an assistant Minister of Trinity church, New York.

— John Ireland, Rector of St. Ann's church, Brooklyn.

— Cave Jones, an assistant minister Trinity church, New York.

— Bethel Judd, Rector of Christ church, Hudson.

— Jonathan Judd, Deacon, Missionary in the western part of the state.

— Richard C. Moore, Rector of St. Andrew's church, Staten Island.

— Daniel Nash, Rector of St. John's church, Otsego, St. Luke's, Richfield, and Harmony church, Butternuts.

— Samuel Nesbitt, residing in New York.

— — Perry, officiating in the church, New Stamford.

— Davenport Phelps, Missionary in the western part of the state.

— Joseph Pilmore, Rector of Christ church, New York.

The Right Rev. Bishop Provoost, New York.

The Rev. Evan Rogers, Rector of Christ church, Rye.

— George Strebeck, Deacon, officiating in the congregations at Bedford and its vicinity

— Gamaliel Thatcher, Missionary in the western parts of the state.

— John Urquhart, Principal of the Academy at Johnstown.

— Frederick Van Horne, Rector of Andrew's church, Orange county.

— Isaac Wilkins, Rector of St. Peter's church, West Chester, and St. Paul's church, East Chester.

New Jersey.

The Rev. Uzal Ogden, D. D. Rector of Trinity church, Newark.

— Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— Henry Waddell, Rector of St. Michael's church, Trenton.

— John Croes, Rector of Christ church, New Brunswick, and St. Peter's church, Spotswood.

— Andrew Fowler, Rector of Christ church, Shrewsbury, and Christ church, Middletown.

— Jasper D. Jones, Rector of St. Peter's church, Perth Amboy.

— Henry I. Feltus, Minister at Trinity church, Swedesborough.

The Rev. Samuel Lilly, Rector of St. John's church, Elizabethtown.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. Samuel Magaw, D. D.

— John Andrews, D. D. Vice Provost of the University of Pennsylvania.

— Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peter's, Philadelphia.

— Joseph Hutchins, D. D.

— John Campbell, Rector of the Episcopal churches of York and Huntingdon.

— Slator Clay, Rector of St. David's, Radnor; St. Peter's in the Valley; and St. James's, Perkiomen.

— Joseph Clarkson, Rector of St. James's, Lancaster, — church, Pequea, and — church, Carnarvon.

— Robert Ayres, Rector of Emanuel church, Washington county, and St. Peter's church, Fayette county.

— Francis Reno, Westmoreland county.

— Joseph Turner, Rector of St. Paul's church, Chester, and St. Martin's church, Marcus Hook.

— Caleb Hopkins, Rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Washington county.

— James Abercrombie, Assistant Minister of Christ church and St. Peter's, Philadelphia.

— Absalom Jones (a black man,) Rector of the African church of St. Thomas, Philadelphia.

— John Taylor, Pittsburgh.

Delaware.

The Rev. Robert Clay, Emanuel church, New Castle.

— William Price, Trinity church, Wilmington.

— James Wiltbank, St. Peter's church, Lewes.

— William L. Gibson, St. Paul's church, Georgetown.

Maryland.

The Right Rev. Thomas John Claggett, D. D. Bishop, and Rector of St. Paul's parish, Prince George's county.

The Rev. Charles Smoot, Rector of William and Mary Parish, St. Mary's.

— George Ralph, All-Faith, St. Mary's.

— Francis Walker, St. Andrew's, St. Mary's.

The Rev. Benjamin Contee, William and Mary, Charles.

— Owen F. Magrath, King and Queen, Charles.

— Edward Gant, jun. Christ church, Calvert.

— Joseph Messinger, St. John's, Prince George's.

— Thomas Scot, Queen Anne's, Prince George's.

— Walter D. Addison, residing in Prince George's.

— John W. Compton, St. James's, Anne Arundel.

— William Duke, St. Anne's, Anne Arundel.

— Nicholas W. Lane, All Hallows, Anne Arundel.

— Ralph Higinbotham, residing in Annapolis, Anne Arundel.

— Thomas Read, Prince George's, Montgomery.

— Reynolds, St. Peter's, Montgomery.

— George Bower, All Saints, Frederic.

— John Kewley, Emanuel, Alleghany.

— Joseph G. J. Bend, D. D. St. Paul's parish, Baltimore county.

— Elijah D. Rattoone, D. D. St. Paul's parish, Baltimore county.

— John Coleman, St. James's and St. Thomas's, Baltimore county.

— William Swan, residing in Baltimore county.

— George Dashiell, St. Peter's, Baltimore.

— John Allen, Rector of St. George's, Harford.

— Henry Lyon Davis, St. Stephen's, Cecil.

— Simon Wilmer, Shrewsbury, Kent.

— John Armstrong, St. Paul's, Kent.

— Colin Ferguson, D. D. residing in Chestertown, Kent.

— Archibald Walker, near Chestertown, Kent.

— Samuel Keene, D. D. residing in Queen Anne's.

— Samuel Keene, jun. residing in Queen Anne's.

— Joseph Jackson, St. Peter's, Talbot.

— John Price, St. Michaels, Talbot.

— Francis Barclay, residing in Easton, Talbot.

— James Kemp, D. D. Great Choptank, Dorchester.

— William M. Stone, Stepney, Somerset.

— Samuel Sloan, residing in Somerset.

— David Ball, All Hallows, Worcester.

— James Jones Wilmer, place of residence not known.

Resident in that part of the District of Columbia, formerly part of Maryland:

The Rev. John I. Sayrs.

— Andrew M'Cormick.

— Edward Gantt.

**Virginia.*

The Right Rev. James Madison, D.D. Bishop.

The Rev. Charles O'Neil, Rector of —, Amherst.

— Alexander Hay, Antrim.

— — Gray Bottetourt.

— Hugh Corran Boggs, Berkeley.

— — Heath, Berkley.

— Benjamin Brown, Blisland.

— Andrew Syme, Bristol.

— John Cameron, D.D. Rector of —.

— Alexander M'Farland, Brunswick.

— John Bracken, D.D. Bruton.

— John Camm, Charles.

— — Heffernen, Christ church.

— James Elliott, Cople.

— Needler Robinson, Dale.

— Spence Grayson, Dettingen.

— Daniel M'Naughton, Christ Church.

— James Whitehead, Elizabeth river.

— Thomas Davis, Fairfax.

— Alexander Balmain, Frederick.

— John O'Weylie, Lecturer, Frederick.

— Matthew Maury, Frederickville.

— John Hooker Reynolds, Hardy.

— John Buchanan, D.D. Henrico.

— John Thompson, Leeds.

— Charles Crawford, Lexington.

— William Crawford, —.

— James Dickinson, Littleton.

— — Young, Lunenburg.

— Anthony Walke, Lynhaven.

— Armistead Smith, Matthews.

— John Dunn, Manchester.

— James Leach, Mecklenburg.

— William Hubbard, Newport.

— Jacob Keeling, Nansemond.

— Robert Buchan, Overwharton.

— Arthur Emerson, Portsmouth.

— John Brunskill, Raleigh.

— James Stevenson, St. George's.

— Charles Hopkins, St. James Northam.

The Rev. James Price, St. John's.

— Thomas Hughes, St. David.

— Archibald Dick, St. Margaret's.

— John Woodville, St. Mark's.

— Abner Waugh, St. Mary's.

— John Parsons, —.

— John Seward, St. Stephen's.

— John Hyde Saunders, Southam.

— Samuel Butler, Southwark.

— Lee Massey, Truro.

— Samuel Chapin, Westover.

— James Evans, Yorkhampton.

— John C. Brockenboroug, Washington.

— Duncan M'Naughton, Wicomico.

— Joseph Wilson,

— Stephen Thomson,

— Cornelius Carvert, cures not known.

†South Carolina.

The Rev. Edward Jenkins, D.D. St Michael's, Charleston.

— Nathanael Bowen, St. Michael's, Charleston.

— Milwood Pogson, St. James', Goose creek, and St. George's, Dorchester.

— John Thompson, St. Thomas's.

— Thomas Mills, St. Andrews, James' Island, and St. Andrew's, Main.

— Edmund Matthews, St. John's, Edisto.

— Mr. — Nixon, St. Bartholomew's.

— Thomas D. Bladen, St. James', Santee.

— James Connor, St. Stephen's.

— George H. Spierin, Prince George's.

— John O'Donnel, All Saints.

— — Frazier, Prince Frederick.

— — Gates, D.D.

— — M'Culley, Master of an Academy, Beaufort.

— — Blackwell.

— — Best, Master of an Academy, Charleston.

Residents in the state, without cures.

— — Hicks, Minister of the church at Beaufort.

* The list from this state is the same as in the Journal of the last General Convention, no new list having been delivered in.

† No new list from this state has been delivered in. The list published is probably inaccurate, as it was drawn up only from imperfect information.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
CONVENTION,
HELD IN
The City of Baltimore, from Tuesday, May 17, to Thursday,
May 26, 1808.

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of Rhode Island.

Rev. Theodore Dehon.

From the State of Connecticut.

Rev. Ashbel Baldwin,

Rev. Daniel Burhans,

Burrage Beach, Esq.

Mr. Joseph Nicoll.

From the State of New York.

Rev. Abraham Beach, D. D.

Rev. Richard C. Moore, D. D.

Rev. John Henry Hobart,

Dr. John Onderdonk,

John Moore, Esq.

From the State of New Jersey.

Joshua M. Wallace, Esq.

From the State of Pennsylvania.

Rev. Robert Blackwell, D. D.

Rev. Joseph Clarkson,

Rev. Levi Bull,

John Lardner, Esq.

Dr. P. F. Glentworth,

Joseph Sims, Esq.

From the State of Delaware.

Rev. William Pryce,

Mr. Joseph Burn.

From the State of Maryland.

Rev. Joseph G. J. Bend,

Rev. James Kemp,

Rev. George Dashiell,

Rev. Simon Wilmer,

William H. Dorsey, Esq.

James Ringgold, Esq.

John C. Weems, Esq.

George Robertson, Esquire.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

Baltimore, May 17, 1808.

THIS being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, several Clerical and Lay Deputies attended at twelve o'clock, A. M. in St. Paul's church; but not being a quorum, adjourned to meet at five o'clock, P. M.

Five o'clock, P. M.

A quorum of the house appearing, the President of the house in the last Convention took the chair, and the Secretary of the house in the last Convention acted as Secretary pro tempore.

The House then proceeded to read the testimonials of the Clerical and Lay Delegates; which were severally approved, and the following gentlemen took their seats in the house.

From Rhode Island—the Rev. Theodore Dehon.

From Connecticut—The Rev. Ashbel Baldwin, the Rev. Daniel Burhans, Burrage Beach, Esq. and Mr. Joseph Nicoll.

From New York—the Rev. Abraham Beach, D. D. the Rev. Richard C. Moore, D. D. the Rev. John H. Hobart, D. D. Dr. John Onderdonk, and John Moore, Esq.

From Pennsylvania—the Rev. Joseph Clarkson, John Lardner, Esq. and Dr. P. F. Glentworth.

From Delaware—Rev. William Pryce, and Mr. Joseph Burns.

From Maryland—the Rev. Joseph G. J. Bend, D. D. the Rev. James Kemp, D. D. the Rev. George Dashiell, the Rev. Simon Wilmer, James Ringgold, Esq. and William H. Dorsey, Esq.

The house proceeded to the election of a President and Secretary, when it appeared that the Rev. Abraham Beach was unanimously chosen President, and the Rev. J. H. Hobart, Secretary.

A message was sent to the House of Bishops, informing them that this house was organized, and ready to proceed to business.

The House of Bishops returned for answer, that they also were organized, and ready to proceed to business.

The house took into consideration the rules of order of preceding Houses of Clerical and Lay deputies, and adopted the same as follows, with some small alterations.

I. The business of every day shall be introduced with the morning service of the church.

II. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

III. No member shall absent himself from the service of the House, unless he have leave, or be unable to attend.

IV. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

V. No member shall speak more than twice in the same debate, without leave of the house.

VI. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two-thirds of the house.

VII. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

VIII. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be particularly interested in the decision.

IX. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

X. When any question is before the house, it shall be determined on before any thing new is introduced, except the question for adjournment.

XI. The question on a motion for adjournment shall be taken before any other, and without debate.

XII. When the house is to rise, every member shall keep his seat until the President leaves the chair.

On motion, *Resolved*, That the Clergy of the Protestant Episcopal Church who may be in the city of Baltimore, and who are not members of this house, shall be admitted to the sittings of the same.

This house *Resolved*, That in consequence of the decease of the Right Rev. Bishop Parker, who had been appointed to open the meeting of this Convention with a sermon, the House of Bishops be requested to appoint one of their number to perform that duty; and the Rev. Dr. Bend was appointed to communicate this request to the House of Bishops.

The Rev. Dr. Bend returned with a message from the House of Bishops, that the Right Rev. Bishop White intends to open the Convention, with a discourse, to-morrow, at the hour which has been publicly notified for divine service.

On motion, *Resolved*, That the hour of meeting each day shall be at nine o'clock, A. M.

The Rev. Mr. Dashiell, the rector of St. Peter's, gave notice, that there would be divine service and sermon in that church every evening during the session. The Rev. Dr. Bend informed the house, that the church of St. Paul's and Christ church were not fitted for service by candle-light.

Wednesday, May 18, 1808, A. M.

The house attended divine service in St. Paul's church.

The Rev. Dr. Beach performed service, and the Right Rev. Bishop White preached a sermon adapted to the occasion of the meeting of the Convention.

After divine service the house met.

The Rev. Levi Bull, a Clerical Deputy from Pennsylvania, and George Robertson, Esq. a Lay Deputy from Maryland, appeared, and took their seats.

The testimonial of the appointment of deputies from New Jersey was read, and approved of, and Joshua M. Wallace, Esq. a Lay Deputy from New Jersey, appeared, and took his seat.

On motion, *Resolved unanimously*, That the thanks of the Convention be returned to the Right Rev. Bishop White for his sermon preached before the Convention this morning, and that he be requested to furnish a copy for publication.

The House of Bishops concurred in this resolution, and informed this house, that the Right Rev. Bishop White would furnish a copy of his sermon for the purpose aforesaid.

On motion, *Resolved*, That a committee be appointed to revise the canons, and to report the same for the consideration of this house.

The following gentlemen were appointed the committee: The Rev. Dr. Kemp, Rev. Mr. Baldwin, Rev. Dr. Hobart, Dr. John Onderdonk, and Joshua M. Wallace, Esq.

The house took up the alteration proposed by the last General Convention in the constitution of the church, viz That in article III. the words, "unless adhered to by four-fifths of the other house," be struck out; and the farther consideration thereof was postponed until to-morrow.

A memorial to the General Convention was presented and read from the Convention of the Clergy and the Lay Delegates of the Protestant Episcopal Church in New Hampshire, praying the Convention to rescind a resolution of the General Convention of 1801, relative to the permission of an union between certain churches in New Hampshire and the church in Vermont. The memorial was referred to the Rev. Mr. Baldwin, Rev. Mr. Burhans, and Burrage Beach, Esq. to report thereon.

The house adjourned.

Thursday, May 19, 1808.

The house met, and morning service was performed by the Secretary, as Chaplain to the house.

The Rev. Robert Blackwell, D. D. a Clerical Deputy from Pennsylvania; Joseph Sims, Esq. a Lay Deputy from Pennsylvania; and John C. Weems, Esq. a Lay Deputy from Maryland, appeared, and took their seats.

The house resumed the consideration of the resolution proposed by the last General Convention, viz.

Resolved, That in article III. of the constitution of the Protestant Episcopal Church in the United States of America, the

words, "unless adhered to by four-fifths of the other house," be struck out.

The question being taken by states on the above resolution, it was agreed to as follows :

Rhode Island. Clergy, Aye.

Connecticut. Clergy, Aye.—Laity, Aye.

New York. Clergy, Aye.—Laity, Aye.

New Jersey. Laity, Aye.

Pennsylvania. Clergy, Aye.—Laity, No.*—Divided.

Delaware. Clergy, Aye.—Laity, Aye.

Maryland. Clergy, Aye.—Laity, Aye.

The Rev. Dr. Bend, and the Rev. Dr. Moore were requested to carry the above resolution to the House of Bishops, who returned it with their concurrence.

Agreeably to the 11th canon of 1804, the Journals of the State Conventions and other ecclesiastical documents were presented; and after the parochial reports and episcopal addresses contained on those Journals were read, the journals and documents were transmitted to the House of Bishops, with a request that they would draw up a view of the state of the church, adding such remarks or counsel as they might think proper, in the form of a pastoral letter from the House of Bishops, agreeably to the 11th canon of 1804.

The deputies from the church in Maryland informed the house, that they were instructed by the Convention of said church, to call the attention of the General Convention, to the expediency of adopting the English canon concerning marriages, and inserting the same in future editions of the book of common prayer; and to the expediency of setting forth a companion for the altar; and they stated, that they were also instructed to enforce the necessity of adopting an additional number of hymns.

In consequence of the above communication, the house adopted the following resolutions :

Resolved, That the communication from the convention of the church in Maryland, on the subject of the English canon concerning marriages, be referred to the House of Bishops, with a request that they will consider the same, if they deem it expedient, during the present or at some future Convention, and will make any communication to this house which they may deem proper.

Resolved, That it is not expedient to take any order on the subject of setting forth a companion for the altar. The above resolutions were sent to the House of Bishops for their concurrence.

Resolved, That it is expedient to add thirty hymns to the present number contained in the prayer book: Provided that a ru-

* Joseph Sims, Esq. and Dr. P. F. Glentworth, Lay Deputies from this state, were in favour of the resolution, but voted in the negative, because they supposed it necessary that they should have received instructions on the subject from the convention of the state, which instructions they had not received.

bric be annexed thereto, directing that a certain portion or portions of the Psalms of David, in metre, be sung at every celebration of divine service.

The following gentlemen, were appointed a committee to prepare and report hymns for the consideration of this house. The Rev. Dr. Moore, Rev. Dr. Kemp, Rev. Mr. Dashiell, Rev. Mr. Burhans, and Joshua M. Wallace, Esq.

The deputies from the church in Maryland also informed the Convention, that they were instructed to use their endeavours to have the 1st and 2d canons of the General Convention of 1804 reconsidered, so far as they relate to the induction of ministers into churches or parishes.

On motion, *Resolved*, That the subject of induction be referred to the committee on the canons.

The House adjourned.

Friday, May 20, 1808, nine o'clock, A. M.

The house met, and morning prayer was performed by the Secretary, as Chaplain to the house.

Leave of absence was granted to Mr. Burns, the Lay Deputy from the state of Delaware.

The committee on the canons made a report in part, which was read.

A message was received from the house of Bishops, with an extract from their minutes, and a letter from William H. Winder, Esq. enclosing a petition from Ammi Rogers. The Clerical and Lay Deputies from the state of Connecticut, at their own request, were permitted to withdraw.

Whereupon, *Resolved unanimously*, That it is the opinion of this house, that agreeably to the 6th article of the constitution, the General Convention have no cognizance of the case of Ammi Rogers, and that he therefore have leave to withdraw his petition.

Ordered, That the Secretary carry a copy of the above resolution to the House of Bishops, and furnish a copy of the same to William H. Winder, Esq. who transmitted the petition of Ammi Rogers to the house of Bishops.

The house adjourned.

Saturday, May 21, 1808, 9 o'clock, A. M.

The house met, and morning service was performed by the Secretary, as Chaplain to the house.

The committee on the canons made a further report, which was read.

On motion, *Resolved*, That the "prayer to be used at the meetings of Convention," adopted in General Convention, 1799, be inserted in all future editions of the book of common prayer, among the occasional prayers.

The above resolution was sent to the House of Bishops for their concurrence.

The committee on the memorial from the Convention of the Protestant Episcopal Church in the state of New Hampshire, made a report ; whereupon,

Resolved, That a committee of two or more persons from the state of Connecticut, Rhode Island, or Massachusetts, be appointed, whose duty it shall be to give notice to the parties interested, to give them a hearing, if requested, and to make report to any two of the Bishops of this church, whose decision shall be final, till the meeting of the next General Convention.

Resolved, That the Rev. Ashbel Baldwin, the Rev. Philo Shelton, the Rev. Daniel Burhans, Burrage Beach, Esq. and Mr. Joseph Nicolls, be the committee.

Resolutions, proposing the appointment of a committee to address the church in certain dioceses, were read, and ordered to lie on the table.

A message from the House of Bishops, on the subject of the English canon concerning marriages, was received and read.

The house adjourned.

Monday, May 23, 1808, nine o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

The resolutions proposed and laid on the table on Saturday, proposing the appointment of a committee to address the church in certain districts, and for other purposes, were read and adopted, and sent to the House of Bishops for their concurrence.

The committee appointed to prepare an additional number of hymns made report.

The house took up the consideration of the canons as reported by the committee appointed to digest and revise the same, and made some progress therein.

A message was received from the House of Bishops, with a "pastoral address," prepared in pursuance of the 11th canon of 1804, which was read in part.

The house then adjourned to meet at 5 o'clock, P. M.

Monday, five o'clock, P. M.

The house met, and resumed and finished the reading of the "pastoral letter from the House of Bishops," transmitted to them by said house.

A message was received from the House of Bishops, with a substitute to the resolutions for the appointment of a committee to address the church in certain districts, and for other purposes.

The house then resumed the consideration of the canons as reported by the committee, and made further progress therein.

The Secretary was directed to communicate to the House of Bishops, the revised canons as far as they have been agreed to by this house, with the necessary information relative to them.

The house adjourned.

Tuesday, May 24, 1808, nine o'clock, A. M.

The house met, and morning service was performed by the Secretary, as Chaplain to the house.

A memorial to this Convention, signed by the Rev. Nat. Bowen, Rev. Andrew Fowler, and Robert I. Turnbull, and David Alexander, Clerical and Lay Deputies from the Convention of the Protestant Episcopal Church in South Carolina, stating that they were unable to attend the meeting of the General Convention, and that it was the wish of the church in South Carolina that there should be a repeal, or modification of certain canons—was presented and read, and ordered to be sent to the House of Bishops.

The house resumed the consideration of the report of the committee on the canons, and made further progress therein.

The house adjourned until 5 o'clock.

Tuesday, five o'clock, P. M.

The house met, and finished the consideration of the report of the committee on the canons.

The Secretary was desired to communicate the remainder of the revised canons to the House of Bishops, with the necessary information relative to them.

Leave of absence was granted to George Robertson, Esq. a Lay Deputy from the state of Maryland.

The house adjourned.

Wednesday, May 25, 1808, nine o'clock, A. M.

The house met, and prayers were read by the Secretary, as Chaplain to the house.

The house considered the substitute of the House of Bishops to the proposed resolutions of this house, for the appointment of a committee to address the church in certain districts, and for other purposes, and agreed to the same with amendments. These amendments were sent to the House of Bishops, and concurred in by them, and the resolutions finally adopted as follows :

1. *Resolved*, That a committee be appointed, consisting of three of the Bishops of this church, and two of the Clergy, and two of the lay members of the same, to make a solemn and affectionate address to the churches, represented in both orders in this Convention, urging upon them the propriety, necessity and duty of their sending regularly a deputation to the General Convention ; and that the said address contain a respectful appeal to every Bishop of this church, on the subject of attendance on his part.

2. *Resolved*, That the same committee be authorized and desired to address the Protestant Episcopal Church in every state in which it is organized, but which has not acceded to the constitution of this church, inviting it to accede to the same.

3. *Resolved*, That the same committee address the clergy of the several states or territories of the United States, in which the church hath not been organized ; also, some of the most respect-

able lay members of the church in such states or territories, and invite them to organize themselves, and accede to the constitution of the Protestant Episcopal Church in the United States of America.

4. *Resolved*, That the same committee be authorized and desired to consider of and determine on the proper mode of sending a Bishop into said states or territories; and, in case of a reasonable prospect of accomplishing this object, to elect a person to such episcopacy; and the certificate being given in the usual terms by the standing committees of this church as prescribed in the canon for the consecration of Bishops in the recess of the General Convention, any three Bishops of the same be authorized to consecrate to the episcopacy the person elected as above. Provided that the jurisdiction assigned him shall not interfere with the rights of any state or diocese which shall hereafter adopt the constitution of the church in the United States.

5. *Resolved*, That the Right Rev. Bishop White, Right Rev. Bishop Claggett, the Right Rev. Bishop Moore, the Rev. Dr. Beach, the Rev. Dr. Hobart, General Mathew Clarkson, and Dr. John Onderdonk, be the committee for the purposes aforesaid; any four of whom shall be a quorum, provided it include one Bishop, one Presbyter, and one Layman.

6. *Resolved*, That the said committee render an account of their proceedings to the next General Convention.

On motion, *Resolved*, That it be made known to the several State Conventions of this church, that it is proposed to consider of, and determine on, at the next General Convention, the propriety of the following addition to the 8th article of the constitution of the church: "No alteration or addition shall be made in the book of common prayer or other offices of the church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention." This resolution was sent to the House of Bishops, and returned with their concurrence.

The report of the committee appointed to prepare an additional number of hymns, was read and adopted.

This report, with the resolutions relative to an additional number of hymns, were sent by the Rev. Dr. Moore and the Rev. Mr. Dashiell, to the House of Bishops for their concurrence.

The committee on the canons, to whom was referred the office of induction, reported certain resolutions, which were adopted by this house, sent to the House of Bishops, and returned with their concurrence as follows, viz:

1. *Resolved*, That the title of the office of induction be changed to "office of institution;" and that the corresponding alterations of expression be made in the office itself.

2. *Resolved*, That the following rubric be prefixed to the letter of institution in said office.

"In any state or diocese the concluding paragraph in the letter

of institution may be omitted, where it interferes with the usages, laws, or charters of the church in the same."

3. *Resolved*, That in the first rubric, the words "as prescribed by the 1st canon of 1804," be changed, and the word "shall" be changed to "may."

Certain proposed resolutions on the subject of duels and divorces, were read and adopted, and sent to the House of Bishops for their concurrence.

A message was received from the House of Bishops with proposed amendments to the revised canons, in which they requested the concurrence of this house.

The house then adjourned to 5 o'clock, P. M.

Five o'clock, P. M.

A further message from the House of Bishops, proposing amendments in the revised canons, was received.

The house took up the consideration of the amendments proposed by the House of Bishops, to the revised canons.

The House of Clerical and Lay Deputies concurred in these amendments, with the exception of one amendment; proposed further amendments; and ordered notice of the same to be sent by the Secretary to the House of Bishops.

The house adjourned until to-morrow 8 o'clock.

Thursday, May 26, 1808, eight o'clock, A. M.

The house met.

A message was received from the House of Bishops, informing this house that they had receded from the amendment to one of the canons in which this house had non-concurred; had concurred in the other amendments proposed by this house; had proposed a further amendment; and also, that they had postponed the resolution concerning the insertion of the prayer at the openings of Convention among the occasional prayers in the common prayer book. They also returned the resolutions concerning duels and divorces, with a proposed amendment, which was concurred in by this house, and the resolutions passed, as follows:

1. *Resolved*, That the ministers of this church ought not to perform the funeral service, in the case of any person who shall give or accept a challenge to a duel.

2. *Resolved*, That it is the sense of this church, that it is inconsistent with a law of God, and the ministers of this church therefore shall not unite in matrimony any person who is divorced, unless it be on account of the other party having been guilty of adultery.

This house also concurred in the further amendments from the House of Bishops, to one of the canons.

A further message was received from the House of Bishops, with the proposed hymns, and the resolution relative to the same, which they had passed, with a substitute for one of the hymns. In this proposed substitute the house concurred.

Certain petitions addressed to the General Convention, communicated by Ammi Rogers to the House of Bishops, which they had not opened, were sent by them to this house. Whereupon the delegates from the state of Connecticut were, at their request, permitted to withdraw, and, on motion, it was *Resolved*, That as this house have already decided that they have no cognizance of the case of Ammi Rogers, he have leave to withdraw these petitions.

The following proposed resolution was passed unanimously :—

Whereas associated rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, *Resolved*, That it be recommended to the different state Conventions of this church not to authorise in future associated rectorships, and that when the existing associated rectorships shall expire, not to renew the same.

The above resolution was sent to the House of Bishops, and returned with their concurrence.

The following resolutions were also passed by this house, sent by the Secretary of this house to the House of Bishops, and returned with an amendment, in which this house concurred.

Resolved, That the hymns set forth by this Convention, together with those now authorized, be printed in a small volume, under the direction of the Right Rev. Bishop Moore, of New York, and the President and Secretary of the House of Clerical and Lay Deputies; that the said committee be directed to annex tables to the hymns and psalms, suiting them to particular subjects and occasions; that these hymns and tables be inserted in all future editions of the book of common prayer, under the regulations of the canon prescribing the mode of publishing authorized editions of the book of common prayer; and that the edition of the hymns, thus set forth by the authority of this Convention, be the standard copy.

Resolved, That the Secretary of the House of Clerical and Lay Deputies prepare the journals and other acts of this Convention for publication; and that the said Secretary, with the President of the house, and the Right Rev. Bishop Moore, be a committee to publish the same, together with the sermon preached at the opening of this Convention, and the pastoral letter of the House of Bishops; and that the book of canons and the office of institution published by said committee, be authorised as standard copies.

Resolved, That the city of New Haven, in the state of Connecticut, be the place for the meeting of the next General Convention, which will be held, agreeably to the constitution, on the third Tuesday of May, A. D. 1811.

Resolved, That the Right Rev. Bishop Claggett be requested to preach a sermon at the opening of the next General Convention; and that, in case of his absence, the House of Bishops be requested to appoint one of their order to preach a sermon.

On motion, *Resolved*, That the thanks of this House be returned to the President and Secretary.

This day being the festival of the Ascension, the House of Bishops, and the House of Clerical and Lay Deputies, attended divine service in St. Paul's church—Service was celebrated by the Right Rev. Bishop White.

ABRAHAM BEACH, President.

Attested, **JOHN HENRY HOBART**, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

City of Baltimore, Tuesday, May 17, 1808, 9 o'clock, A. M.

AGREEABLY to a resolution of the last General Convention of the Protestant Episcopal Church, appointing this city as the place of the next meeting; and this being the day of their said meeting, fixed by the constitution of the said church, there met in St. Paul's church, of the House of Bishops, the Right Rev. Bishop White, of Pennsylvania, and the Right Rev. Bishop Claggett, of Maryland; who adjourned to five o'clock of the afternoon of the same day.

Tuesday afternoon.

Present as in the forenoon.

The House of Bishops adjourned to the House of the Rev. Dr. Bend, in the vicinity of St. Paul's church.

Resolved, That agreeably to the offer of the Rev. Dr. Bend, his house be the place of meeting during the sitting of the Convention.

The Rev. Dr. James Whitehead, associate rector of St. Paul's parish in this city, was appointed Secretary of this house.

This house received by the Rev. Dr. Bend, a message from the House of Clerical and Lay Deputies, informing that they were organized and ready to proceed to business. *Resolved*, That the Rev. Dr. Bend be desired to inform the House of Clerical and Lay Deputies that this house are also ready to proceed to business.

This house also received a message from the House of Clerical and Lay Deputies, stating, that the Right Rev. Bishop Parker, who had been appointed to open this Convention with a sermon, having departed this life, it is the wish of the House of Clerical and Lay Deputies, that the said service may be performed by a member of this house. Whereupon, *Resolved*, That the desire be complied with; and the Rev. Dr. Bend is authorised to inform the House of Clerical and Lay Deputies, that Bishop White intends to open the Convention with a discourse to-morrow, at the hour which has been publicly notified for divine service.

The House adjourned.

Wednesday, May 18, nine o'clock, A. M.

The house met, and adjourned to attend divine service in St.

Paul's church. The Rev. Dr. Beach performed service, and a sermon adapted to the occasion of the meeting of the Convention was preached by the Right Rev. Bishop White. After service the Bishops returned to their place of meeting. Present as yesterday.

Resolved, That this house will attend divine service during the session, in the House of Clerical and Lay Deputies, and the hours of business appointed by said house be observed by this house.

A message was received from the house of Clerical and Lay Deputies, by the Rev. Dr. Hobart, with a communication of the thanks of the said house to the Right Rev. Bishop White, for his sermon preached this morning, and with a request that he furnish a copy of the same for publication. With this request, the Right Rev. Bishop White complied.

The house adjourned.

Thursday, May 19th, nine o'clock, A. M.

The house met. Present as yesterday.

A message was received by the Rev. Drs. Bend and Moore, with the following communication from the House of Clerical and Lay Deputies.

Resolved, That in article the third of the constitution, the words "unless adhered to by four-fifths of the other house," be struck out—to which resolution this house gave their concurrence.

A message was also received by the Rev. Mr. Bull, with the following communication from the House of Clerical and Lay Deputies, viz. the house resolved that the journals of the different state Conventions, Episcopal addresses, parochial reports, and other ecclesiastical documents presented, and some of them read in this house, be forwarded to the House of Bishops, in order that they may draw up a pastoral letter from the House of Bishops, to be read in this house, and published agreeably to the eleventh canon of 1804.

A message was received from the House of Clerical and Lay Deputies, by the Rev. Dr. Kemp, with a resolution against the expediency of setting forth a Companion for the Altar, in which resolution this house concurred. This house also received the following resolution :

Resolved, That the communication of the church in Maryland, requesting the attention of the General Convention to the English canon respecting marriages, and the expediency or in expediency of adopting the same, and ordering it to be inserted in the future editions of the book of common prayer, be referred to the House of Bishops, to take up the subject, if they deem it expedient, during the present or some future Convention ; and to make any communication to this house which they may think proper.

The house adjourned.

Friday, May 20, nine o'clock, A. M.

The house met. Present as yesterday.

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There was presented to this house a letter signed William H. Winder, enclosing two documents, signed Ammi Rogers. Mr. Winder informs this house, that he is counsel for the said Ammi Rogers; who, in the documents referred to, appeals to the General Convention, from a sentence of degradation said to have been passed on him without trial or hearing, by the Right Rev. Bishop Jarvis, of Connecticut.

This house having considered the contents of the aforesaid papers, are of opinion, that, agreeably to the constitution of this church, they have no authority to act on an appeal in regard to the matter stated; and that there is no existing mode, by which any Bishop or Bishops of this church can take cognizance of the conduct of any other Bishop, unless at the desire of the Convention of the diocese to which such a Bishop should belong, and conformably to rules of process by them established.

And whereas this house acted on the concerns of the said Ammi Rogers, in the session of 1804, as appears by the minutes; they now wish it to be known, that their proceedings at that time originated in his own petition, relative to the following points:

1st. Whether he belonged to the diocese of Connecticut, or to that of New York.

2dly. The recalling which he proposed, of a circular letter written by Bishop Jarvis; forbidding the petitioner to perform divine service in the diocese, and the clergy and laity of the same to countenance him as a minister.

3dly. A candid and impartial inquiry into his conduct and character.

On the first of the said points, the house then assembled, being assured that both the parties were disposed to submit to their determination, declared it to be, that Ammi Rogers was a clergyman not of New York, but of Connecticut.

The second point being a matter of internal concern of the church in Connecticut, was not acted on judicially by this house; although as their opinion was expected on both sides, they expressed it as it was, approbatory of the measure.

On the third point, they were of opinion that Ammi Rogers, far from having been treated with injustice, had not received a sentence sufficiently severe.

To the opinions thus given, no addition or alteration is intended by this house; and they finally dismiss the subject from their consideration.

This house, wishing the House of Clerical and Lay Deputies to be informed of their proceedings on the application now before them, direct, that the Secretary deliver to them a copy of the minute now made, with the papers on which it is grounded. They also direct the Secretary to deliver a copy of the minute to William H. Winder, Esq. and for the further information of that gentleman, to deliver with it a copy of the constitution of this church.

The above was accordingly communicated to the **House of Clerical and Lay Deputies**, and a message was received from them, containing the following unanimous resolution: That it is the opinion of this house, that, agreeably to the 6th article of the constitution, the **General Convention** have no cognizance of the case of **Ammi Rogers**, and that he therefore have leave to withdraw his petition.

The house adjourned.

Saturday, May 21, nine o'clock, A. M.

The house met. Present as yesterday.

In consequence of the message received by this house from the **House of Clerical and Lay Deputies**, concerning the **English canon** about marriages, the following message was sent:

The **House of Bishops**, having taken into consideration the message sent to them by the **House of Clerical and Lay Deputies**, relative to the subject of marriage, as connected with the table of degrees, with which, according to the canons of the church of **England**, marriage cannot be celebrated, observe as follows:

Agreeably to the sentiment entertained by them, in relation to the whole ecclesiastical system, they consider that table as now obligatory on this church, and as what will remain so; unless there should hereafter appear cause to alter it, without departing from the word of **God**, or endangering the peace and good order of this church. They are, however, aware, that reasons exist for making an express determination as to the light in which this subject is to be considered. They conceive so highly of the importance of it, and it is connected with so many questions, both sacred and civil, that they doubt of the propriety of entering on it, without maturer consideration than any expected length of the present session will permit: and this opinion derives additional weight, both from there being but few of their house present, and from there being several of the churches not represented in this Convention.

Accordingly, they content themselves with recommending the subject to be considered and acted on at a future Convention.

This house received a message from the **House of Clerical and Lay Deputies**, with certain resolutions, grounded on the memorial of the Convention of the **Protestant Episcopal Church** in the state of **New Hampshire**, in which resolutions this house concurred.

This house also received from the **House of Clerical and Lay Deputies**, a resolution relative to the "prayer to be used at the meetings of the Convention."

The house adjourned.

Monday, May 23, 1808, nine o'clock.

The house met. Present as on Saturday.

This house, in consequence of the communication from the House of Clerical and Lay Deputies, of the Journals, parochial reports, and other ecclesiastical documents, and agreeably to the 11th canon of the General Convention of 1804, agreed on "a pastoral letter from the House of Bishops, of the Protestant Episcopal church to the members of the same," which was sent by the Secretary to the House of Clerical and Lay Deputies in order to be read in said house.

A message was received from the House of Clerical and Lay Deputies, with certain resolutions on the subject of appointing a committee to address the church in certain districts, and for other purposes, which resolutions the house considered and sent to the House of Clerical and Lay Deputies a substitute therefor.

Five o'clock, P. M.

The house received from the House of Clerical and Lay Deputies a draft of the canons, as revised by said house; and the Rev. Dr. Hobart, who delivered this message, was permitted, agreeably to a request of the said house, to give the necessary information relative to said canons. The house entered on the consideration of them, and adjourned without finishing the same.

Tuesday, May 24, A. M.

The house met. Present as yesterday.

The house proceeded in the consideration of the canons, as revised and amended by the House of Clerical and Lay Deputies.

Five o'clock, P. M.

This house received from the House of Clerical and Lay Deputies, the remainder of the canons, revised and amended, with certain information relative to them, by the Secretary of said house.

Wednesday, May 25, 1808.

The house met. Present as yesterday.

This house received from the House of Clerical and Lay Deputies, by the Rev. Mr. Clarkson, the proposed substitute from this house to the resolutions for appointing a committee to address the church in certain districts, and for other purposes, with proposed amendments, in which this house concurred: And also a resolution to make known to the state Conventions, a proposed addition to the constitution of the church, in which this house concurred.

This house received from the House of Clerical and Lay Deputies, by the Rev. Dr. Moore and the Rev. Mr. Dashiell, a resolution relative to hymns, with a proposed additional number of hymns.

A further message was received from the House of Clerical and Lay Deputies, by the Rev. Dr. Hobart, with certain resolutions

proposing alterations in the office of induction, in which this house concurred : and this house also received certain resolutions on the subject of duels and divorces.

This house proceeded in the consideration of the revised canons received from the House of Clerical and Lay Deputies, and having passed several of them, with amendments, sent them to the House of Clerical and Lay Deputies for their concurrence.

Five o'clock, P. M.

This house finished the consideration of the revised canons, and returned them, with amendments, to the House of Clerical and Lay Deputies.

This house sent to the House of Clerical and Lay Deputies, the following resolve, concerning persons who have already been received as candidates for orders. *Resolved*, That the canon regulating the preparatory exercises of candidates for orders, shall not affect those persons who have already been received as candidates ; but that their cases shall be governed by the canons on said subject, which were in existence at the commencement of the present Convention.*

The house adjourned to eight o'clock to-morrow morning.

Thursday, May 26, 1808, eight o'clock, A. M.

The house met. Present as yesterday.

This house received from the House of Clerical and Lay Deputies, by the Rev. Dr. Hobart, a message, that the said house had non-concurred in one of the amendments proposed by this house, to one of the revised canons, had concurred in the other amendments, and proposed further amendments. In these amendments this house concurred. They also receded from their proposed amendment returned by the House of Clerical and Lay Deputies, and proposed a further amendment, in which they were afterwards informed the House of Clerical and Lay Deputies concurred.

This house adopted the resolutions sent from the House of Clerical and Lay Deputies, relative to duels and divorces, with an amendment, in which the said house concurred.

This house returned to the House of Clerical and Lay Deputies, the resolution concerning the prayer to be used at the opening of the Convention, wishing to delay the insertion of the same, among the occasional prayers in the book of common prayer, until some future occasion.

This house took up the consideration of the resolution from the House of Clerical and Lay Deputies, relative to an additional

* With the approbation of the presiding Bishop, the Secretary of the House of Clerical and Lay Deputies states, that, through inadvertence, this resolution was not transmitted to the House of Clerical and Lay Deputies, but that from the sentiments expressed in said house, during the consideration of the canons, it appeared to be understood, that the canon concerning the preparatory exercises was not designed to affect those persons who had already been received as candidates for orders.

number of hymns, and adopted the same; they also adopted the proposed hymns, with the exception of one hymn, instead of which they proposed another.

This house also received a message, by the Rev. Dr. Hobart, from the House of Clerical and Lay Deputies, stating that the said house had agreed to the substitute to one of the hymns; and requesting the concurrence of this house in a resolution disapproving of associated rectorships, and to sundry resolutions relative to the setting forth of the hymns, the publishing of the journals, the place of meeting of the next General Convention, and the preacher at the opening of the same. This house passed the aforesaid resolutions, with an amendment to the resolution concerning the setting forth of the hymns, in which amendment the House of Clerical and Lay Deputies concurred.

Certain petitions were received from Ammi Rogers, which, as this house had resolved to dismiss the subject of his case finally from their consideration, they did not open, but ordered them to be sent to the House of Clerical and Lay Deputies, who informed this house that they had granted leave to the said Ammi Rogers to withdraw these petitions.

Resolved, That the thanks of this house be given to the Rev. Dr. Bend, for the accommodations which they have received in the use of his parlour, and in other attentions, during the session of the Convention.

The house rose, after attending, with the House of Clerical and Lay Deputies, divine service at St. Paul's church; this day being the festival of the Ascension. Divine service was celebrated by the Right Rev. Bishop White.

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attested, JAMES WHITEHEAD, Secretary.

N. B. The canons passed at this Convention are published with the constitution of this church in a distinct pamphlet.

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List of the Clergy of the Protestant Episcopal Church, in the United States of America,

Delivered in and published agreeably to the canons.—1808.

New Hampshire.

St. John's church, Portsmouth, vacant.
THE Rev. Robert H. Fowle, Rector of
— church, Holderness.
— Daniel Barber, Rector of —
church, Clermont.
— Mr. Catlin, officiates at Plainfield.
— Samuel Mead.

Massachusetts.

The Rev. William Willard Wheeler, Rector of St. Michael's church, Scituate, and St. Peter's, Marshfield.

The Rev. Nathaniel Fisher, Rector of St. Peter's church, Salem.
— John Sylvester I. Gardner, Rector of Trinity church, Boston.
— Mr. Eaton, Rector of Christ church, Boston.
— Samuel Haskill, Rector of St. Ann's church, Gardiner,
— William Montague, Rector of St. Paul's church, Dedham.
— James Bowers, Rector of St. Michael's church, Marblehead.
— Timothy Hilliard, Minister of the church at Portland.

The Rev. James Morss, Minister of St. Paul's, Newburyport.

— Amos Pardy, Rector of St. Luke's church, Lanesborough.

— — Griswold, Rector of St. James church, Great Barrington, and the church at Lenox.

Rhode Island.

The Rev. Theodore Dehon, Rector of Trinity church, Newport.

— Alexander V. Griswold, Rector of St. Michael's church, Bristol.

— Mr. Ward, Assistant Minister of Trinity church, Newport.

— Nathan B. Crocker, Rector of — church, Providence.

Connecticut.

The Right Rev. Abraham Jarvis, D. D. Bishop.

The Rev. Tillotson Bronson, principal of the Episcopal Academy, Cheshire.

— Richard Mansfield, D. D. Rector of Christ church, Derby, and the churches of Oxford and Great Hill.

— Bela Hubbard, D. D. Rector of Trinity church, New Haven, and Christ church, West Haven.

— John Tyler, Rector of Christ church, Norwich.

— Daniel Fogg, Rector of — church; Pomfret.

— Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and — church, Weston.

— Ashbel Baldwin, Rector of Christ church, Stratford, and Trinity church, Trumbull.

— Chauncey Prindle, Rector of the churches of Oxford and Salem.

— Reuben Ives, Rector of St. Peter's church, Cheshire, and the churches of Hamden and Southington.

— Truman Marsh, Rector of the Associated churches, Litchfield.

— Ambrose Todd, Rector of St. Paul's church, Huntingdon.

— Daniel Burhans, Rector of Trinity church, Newtown, and St. Luke's church, Brookfield.

— Solomon Blakslee, Rector of St. Stephen's church, East Haddam.

— Charles Seabury, Rector of St. James's church, New London.

— Smith Miles, Rector of the churches at Chatham and Middle Haddam.

— Menzies Rayner, Rector of the church, Hartford.

— Henry Whitlock, Rector of the churches at Norwalk and Wilton.

— Calvin White, Assistant Minister of Christ church, Derby.

The Rev. Nathan B. Burges, Rector of the church, Hebron.

— Roger Searl, Rector of St. Mark's church, Harrington, and the church in Northfield.

— Horace Virgil Barber, Rector of St. John's church, Waterbury.

— Russel Wheeler, Rector of Christ church, Watertown, and the church in Bethlehem.

— Asa Cornwall, Rector of the churches in Simsbury and Granby.

— Elijah G. Plumb, Deacon in the churches of Danbury, Reading, and Ridgfield.

— Benjamin Benham, Deacon in St. Peter's church, New Milford, and the churches of Roxbury and New Preston.

— David Baldwin, Deacon in the churches of Guilford and North Bristol.

New York.

The Right Rev. Benjamin Moore, D. D. Bishop, and Rector of Trinity church, New York.

The Rev. Amos G. Baldwin, Rector of Trinity church, Utica.

— Theodosius Bartow, Rector of Trinity church, New Rochelle.

— John F. Bartow, Deacon, St. Michael's church, Bloomingdale, New York.

— Edmund D. Barry, Principal of the Episcopal Academy, New York, officiates at Grace church, Jamaica.

— Abraham Beach, D. D. an Assistant Minister of Trinity church, New York.

— Frederick Beasley, Rector of St. Peter's church, Albany.

— John Bowden, D. D. Professor of Moral Philosophy, Logic, and Rhetoric, in Columbia college, New York.

— David Butler, officiating at Troy and Lansingburgh.

— Barzillai Buckley, Rector of Christ church, Poughkeepsie, and Trinity church, Fishkill.

— James Chapman, Deacon, Trinity church, New York.

— Abraham L. Clarke, Rector of St. James's church, Newtown, and St. George's church, Flushing.

— Elias Cooper, Rector of St. John's church, Yonkers.

— Joab G. Cooper, Deacon, Christ church, Hudson.

— Henry I. Feltus, St. Ann's church, Brooklyn.

— William Harris, Rector of St. Mark's church, Bowery, New York.

The Rev. Seth Hart, Rector of St. George's church, Hempstead, with which is connected Christ church, North Hempstead.

— John Henry Hobart, D. D. an Assistant Minister of Trinity church, New York.

— Thomas Y. How, Deacon, Trinity church, New York.

— Cave Jones, an Assistant Minister of Trinity church, New York.

— Jonathan Judd, Rector of St. John's church, Johnstown, and — church, Fort Hunter.

— Thomas Lyell, Rector of Christ church, New York.

— Richard C. Moore, D. D. Rector of St. Andrew's church, Staten Island.

— David Moore, Deacon, Staten Island.

— Daniel Nash, Rector of St. John's church, Otsego, St. Luke's, Richfield, and Harmony church, Butter-nutts.

— Samuel Nesbitt, residing in New York.

The Right Rev. Bishop Provoost, New York.

The Rev. — Perry, Christ church, Ballstown.

— Davenport Phelps, Missionary in the Western part of the State.

— Joseph Prentis, Deacon, Athens and Cocksackie.

— Joseph Reed, St. Luke's church, Catskill.

— Evan Rogers, Rector of Christ church, Rye.

— Cyrus Stebbins, Rector of St. George's church, Schenectady.

— George Strebeck, Rector of St. Stephen's church, New York.

— John Urquhart.

— Frederick Vanhorne.

— Joseph Warren, St. Peter's church, Peekskill, and St. Philip's church, Philipstown.

— Isaac Wilkins, Rector of St. Peter's church, West Chester; and St. Paul's church, East Chester.

New Jersey.

The Rev. Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— Henry Waddell, Rector of St. Michael's church, Trenton.

— John Croes, Rector of Christ church, New Brunswick, and St. Peter's, Spotswood.

— Jasper D. Jones, Rector of St. Peter's church, Perth Amboy.

— Joseph Willard, D. D. Rector of Trinity church, Newark.

The Rev. John C. Rudd, Rector of St. John's church, Elizabethtown.

— Simon Wilmer, Trinity church, Swedesborough.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. Samuel Magaw, D. D.

— John Andrews, D. D. Vice Provost in the University of Pennsylvania.

— Robert Blackwell, D. D. Assistant Minister of Christ church and St. Peters, in the city of Philadelphia.

— Joseph Hutchins, D. D.

— John Campbell, Rector of the churches of York and Huntingdon.

— Joseph Pilmore, D. D. Rector of St. Paul's church, Philadelphia.

— Slator Clay, Rector of St. David's, Radnor, St. Peter's in the Valley, and St. James's, Perkiomen.

— Joseph Clarkson, Rector of St. James's, Lancaster, St. John's church, Pequea, and Bangor church, Carnarvon.

— Robert Ayres, rector of Emanuel church, Washington county, and St. Peter's church, Fayette county.

— Francis Reno, Westmoreland county.

— Joseph Turner, rector of St. Paul's church, Chester, and St. Martin's church, Marcus Hook.

— Caleb Hopkins, rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Washington co.

— James Abercrombie, D. D. Assistant Minister of Christ church and St. Peter's, Philadelphia.

— Absalom Jones, (a black man,) Rector of the African church of St. Thomas, Philadelphia.

— John Taylor, Pittsburgh.

— Levi Bull, Rector of St. Gabriel's church, Berks county, and St. Mary's church, Chester county.

— — Ayres.

Delaware.

The Rev. Robert Clay, Emanuel church, New Castle.

— William Pryce, Trinity church, Wilmington.

— James Wiltbank, St. Peter's church, Lewes.

— Hamilton Bell, St. Paul's church, Georgetown.

Maryland.

The Right Rev. Thomas J. Claggett, D. D. Bishop.

The Rev. Francis Barclay, A. M. Rector of William & Mary parish, St. Mary's co.
 — George Ralph, A. M. Rector of All Faith parish, St. Mary's county.
 — * Benjamin Contee, Rector of William and Mary parish, Charles co.
 — John Weems, Rector of Port Tobacco parish, Charles county.
 — Nicholas W. Lane, residing in Calvert county.
 — Edward Gantt, jun. residing in Calvert county.
 — * Thomas Scott, Rector of Queen Anne's parish, Prince George's co.
 — Walter D. Addison, Rector of St. John's parish, Prince George's co.
 — Joseph Messenger, residing in St. John's parish, Prince George's co.
 — William Swann, residing in St. Paul's, Prince George's county.
 — Bethel Judd, A. M. Principal of St. John's College, and Rector of St. Anne's, Anne Arundel.
 — John Wilson Compton, Rector of St. James's parish, Anne Arundel.
 — Ralph Higginbotham, residing in Annapolis, Ann Arundel.
 — * Joseph G. I. Bend, D. D. associate Rector of St. Paul's parish, Baltimore.
 — * James Whitehead, D. D. associate Rector of St. Paul's parish, Baltimore.
 — George Dashiell, A. M. Rector of St. Peter's church, Baltimore.
 — John Armstrong, Rector of St. Thomas, Baltimore county.
 — John Coleman, Rector of St. James's parish, Baltimore.
 — Elijah D. Rattoone, D. D. residing in Baltimore.
 — John Allen, A. M. Rector of St. George's parish, Harford county.
 — George D. Handy, Rector of St. John's parish, Harford county.
 — Thomas Read, Rector of Prince George's parish, Montgomery co.
 — George Bower, A. M. Rector of All Saints, Washington county.
 — Andrew T. M'Cormick, Rector of Washington parish, Columbia.
 — John I. Sayres, A. M. Minister of St. John's church, Washington parish, Columbia.
 — * John Kewley, M. D. Rector of Chester parish, Kent county.
 — Archibald Walker, D. D. Kent co.
 — William Briscoe, Deacon, Kent co.
 — William Duke, A. M. residing in St. Mary Anne's parish, Cecil county.
 — * Henry Lyon Davis, A. M. Rector of St. Stephen's parish, Cecil co.

The Rev. John Hooker Reynolds, Rector of St. Paul's, Queen Anne's county.
 — Joseph Jackson, Rector of St. Peter's parish, Talbot county.
 — Samuel Keene, D. D. Talbot co.
 — John Price, Talbot county.
 — * James Kemp, D. D. Rector of Great Choptank parish, Dorchester county.
 — William Murray Stone, Rector of Stepney parish, Somerset county.
 — James Laird, A. M. Rector of Somerset parish, Somerset county.
 — David Ball, Rector of All Hallow's parish, Worcester county.

Virginia.

The Right Rev. James Madison, D. D. Bishop.

☞ No list of the Clergy was received from this State.

South Carolina.

The Rev. Edward Jenkins, D. D. Rector of St. Philip's, Charleston.
 — N. Bowen, Rector of St. Michael's, Charleston.
 — William Percy, D. D. officiating at St. Philip's and St. Michael's, Charleston.
 — J. D. Simons, Deacon, Charleston.
 — Thomas Mills, Rector of St. Andrew's parish.
 — Andrew Fowler, Rector of St. Bartholomew's.
 — Galen Hicks, Rector of St. Helena's church in Beaufort.
 — John T. Nankivel, Rector of St. Thomas and St. Dennis.
 — Hugh Fraser, Rector of Prince Frederick's.
 — Christopher E. Gadsden, Deacon, St. John's, Berkley.
 — J. T. Tsheudy, Deacon, Clermont.
 — ——— Gates, D. D. residing in St. George's parish, Dorchester.
 — Milward Pogson, residing in Charleston.
 — Paul Trapier Gervais, Deacon, Charleston.

Vacant Parishes in this State are,
 Prince George Winyah, Georgetown.
 St. Stephen's, Santee.
 St. James's, Goose Creek.
 St. George's, Dorchester.
 St. John's, Colleton.
 St. Helena, on the Island of St. Helena.
 St. Luke's.
 St. Peter's.
 All Saints.
 St. Matthew's.
 Christ church.
 Most of them able and willing to support Ministers.

☞ Those Clergymen to whom this mark * is prefixed, were elected members of the Standing Committee at the last Convention in this diocese.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
GENERAL CONVENTION,
HELD IN
The City of New Haven, from May 21, to May 24, 1811.

LIST OF THE MEMBERS
OF THE
HOUSE OF CLERICAL AND LAY DEPUTIES.

From the State of New Hampshire.

The Hon. James Sheafe.

From the State of Massachusetts.

Rev. James Bowers, Rev. William Montague, Rev. John S. I. Gardiner, Rev. James Morss, Shubael Bell.

From the State of Rhode Island.

Rev. Alexander Viets Griswold, Rev. Nathan B. Crocker, Rev. Salmon Wheaton, Benjamin Gardiner, John Russel.

From the State of Vermont.

Rev. Abraham Brunson, Rev. Parker Adams, Anson J. Sperry.

From the State of Connecticut.

Rev. Bela Hubbard, D. D. Rev. John Kewley, M. D. Rev. Ashbel Baldwin, Rev. Henry Whitlock, Burrage Beach, General Matthias Nicoll, Colonel William Moseley.

From the State of New York.

Rev. John H. Hobart, D. D. Rev. Isaac Wilkins, Rev. Elias Cooper, Hon. Rufus King, Hon. Philip S. Van Rensselaer, Dr. John Onderdonk.

From the State of New Jersey.

Rev. Charles H. Wharton, D. D. Rev. John Croes, Rev. John C. Rudd, Joshua M. Wallace, Peter Kean, Edward Carpenter, John Dennis.

From the State of Pennsylvania.

Rev. Joseph Pilmore, D. D. Rev. Levi Bull, Hon. James Milnor, P. F. Glentworth, M. D. Thomas M'Euen, Ephraim Clark,

From the State of Maryland.

Rev. Joseph G. I. Bend, D. D. Rev. George Dashiell, Rev. James Kemp, D. D. Rev. Henry Lyon Davis, George Robertson, Edward De Courcy, Joseph Cotman.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES.

New Haven, May 21, 1811.

THIS being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, several Clerical and Lay Deputies attended at ten o'clock, A. M. in Trinity church; and a quorum of the house being present, the Rev. Dr. Wharton was requested to take the chair, and the Rev. Dr. Hobart to act as Secretary pro tempore.

The House then proceeded to read the testimonials of the Clerical and Lay Deputies; which were severally approved, and the following gentlemen took their seats in the House.

From New Hampshire, the Hon. James Sheafe.

From Massachusetts, the Rev. James Bowers, and the Rev. William Montague.

From Rhode Island, the Rev. Alexander Viets Griswold, the Rev. Nathan B. Crocker, Benjamin Gardiner, and John Russel.

From Vermont, the Rev. Abraham Brunson—he having previously presented a certificate that the state of Vermont had acceded to the constitution of this church.

From Connecticut, the Rev. Bela Hubbard, D. D. the Rev. John Kewley, M. D. Rev. Ashbel Baldwin, Burrage Beach, Gen. Matthias Nicoll, and Col. William Moseley.

From New York, the Rev. John H. Hobart, D. D. Hon. Rufus King, and the Hon. Philip S. Van Rensselaer.

From New Jersey, the Rev. Charles H. Wharton, D. D. Rev. John Croes, Rev. John C. Rudd, Joshua M. Wallace, and Peter Kean.

From Pennsylvania, the Rev. Joseph Pilmore, D. D. Rev. Levi Bull, Hon. James Milnor, P. F. Glentworth, M. D. Thomas M'Euen, and Ephraim Clark.

From Maryland, the Rev. Joseph G. J. Bend, D. D. Rev. George Dashiell, Rev. James Kemp, D. D. Rev. Henry Lyon Davis, George Robertson, Edward De Courcy, and Joseph Cotman.

The house proceeded to the election of a President and Secretary, when it appeared that the Rev. Isaac Wilkins was chosen President, and the Rev. Ashbel Baldwin, Secretary.

A message was sent to the House of Bishops, informing them that this house was organized and ready to proceed to business.

The House of Bishops returned for answer, that they also were organized, and ready to proceed to business.

The house took into consideration the rules of order, and adopted the following:

1. The business of every day shall be introduced with the morning service of the church.

2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate, without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two-thirds of the house.

7. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house, unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any thing new is introduced, except the question of adjournment.

11. The question on a motion for adjournment shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the President shall leave his chair.

On motion, *Resolved*, That the clergy of the Protestant Episcopal Church, who may be in the city of New Haven, and who are not members of this house, shall be admitted to the sittings of the same.

This house resolved, that in consequence of the absence of the Right Rev. Bishop Claggett, who had been appointed to open this convention with a sermon, the House of Bishops be requested to appoint one of their number to perform that duty; and the Rev. Dr. Kemp was appointed to communicate this request to the House of Bishops.

The Rev. Dr. Kemp returned with a message from the House of Bishops, that the Right Rev. Bishop White intends to open the Convention, with a discourse, to-morrow, at the hour which has been appointed for divine service.

On motion, *Resolved*, That the hour of meeting each day shall be at nine o'clock, A. M.

This House adjourned, to meet at the court-house to-morrow.

Wednesday, May 22, 1811.

The House met.

The Rev. Parker Adams, a Clerical Deputy, and Anson J. Sperry, a Lay Deputy from the state of Vermont; the Rev. John S. I. Gardiner, and the Rev. James Morss, Clerical Deputies, and Shubael Bell, a Lay Deputy, from Massachusetts; the Rev. Isaac Wilkins and the Rev. Elias Cooper, Clerical Deputies, and Dr. John Onderdonk, a Lay Deputy from New York; the Rev. Salmon Wheaton, a Clerical Deputy from Rhode Island; and the Rev. Henry Whitlock, a Clerical Deputy from Connecticut, appeared and took their seats.

The house attended divine service in Trinity church.

The Rev. Isaac Wilkins performed divine service, and the Right Rev. Bishop White preached a sermon adapted to the occasion of the meeting of the Convention.

After divine service the house met.

On motion, *Resolved unanimously*, That the thanks of the Convention be returned to the Right Rev. Bishop White, for his sermon preached before the Convention this morning, and that he be requested to furnish a copy for publication.

The House of Bishops concurred in this resolution, and informed this house that the Right Rev. Bishop White would furnish a copy of his sermon for the purpose aforesaid.

On motion, by the Hon. Rufus King, *Resolved*, That the following extract from the journals of a special Convention, held in Trinity church, New York, May 15, 1811, be entered on the journals of this house: "*Resolved*, That the Convention will now proceed to the choice of a Bishop; to assist Bishop Moore in the duties of his episcopal office, and to succeed him in case of survivorship. The Convention then proceeded to the election; and, on counting the ballots, it appeared that the Rev. John H. Hobart, D. D. was elected by a majority of both orders."

On motion, *Resolved*, That this house will now proceed to sign the testimonials in favour of the Rev. John H. Hobart, D. D. Bishop elect of the state of New York; which testimonials were unanimously signed by the house, agreeably to the third canon of this church.

The Rev. Mr. Gardiner made a communication to this house, that the Rev. Alexander Viets Griswold had been canonically elected Bishop of the diocese, composed of the states of New Hampshire, Massachusetts, Rhode Island and Vermont.

On motion, *Resolved*, That this house will now proceed to sign the testimonials in favour of the Rev. Alexander V. Griswold, Bishop elect of the eastern diocese; which testimonials were unanimously signed by the house, agreeably to the third canon of this church.

The house adjourned.

Thursday, May 23, 1811.

The house met.

John Dennis and Edward Carpenter, Lay Delegates from the state of New Jersey, appeared and took their seats.

On motion, *Resolved*, That the Delegation from the state of New York be requested to present the testimonials signed by this house in favour of the Rev. John H. Hobart, D. D. Bishop elect, to the House of Bishops.

On motion, *Resolved*, That the delegation from the states of New Hampshire, Massachusetts, Rhode Island, and Vermont, be requested to present to the House of Bishops the testimonials signed by this house, in favor of the Rev. Alexander V. Griswold, Bishop elect.

The Rev. Mr. Barrow presented a certificate of his appointment to attend the Convention, signed by the wardens and vestry of the episcopal church in the city of Savannah, state of Georgia, which was read. Whereupon, *Resolved*, That the Protestant Episcopal Church in the state of Georgia, not being organized, and not having, in Convention, acceded to the constitution of the Protestant Episcopal Church in the United States of America, the Rev. Mr. Bartow cannot be admitted a member of this house, but that he be allowed the privilege of an honorary seat.

This day being the festival of the Ascension, the house attended divine service in Trinity church.

The Rev. Dr. Pilmore performed service, and the Rev. Dr. Wharton delivered a sermon.

After divine service the house met.

The house of Bishops informed this house, that they desired an interview with the deputies of the churches in those states in which the Rev. Mr. Griswold has been elected to the episcopal chair.

On motion, *Resolved*, That the deputies from New Hampshire, Massachusetts, Rhode Island, and Vermont, be requested to wait on the House of Bishops.

Agreeably to the 45th canon of the church, the journals of several State Conventions were handed into the house—the parochial reports and episcopal addresses inserted in those journals were read by the Secretary, and a particular inquiry was made into the state of the church in each diocese. The Rev. Dr. Kemp, Rev. Dr. Hobart, Rev. Mr. Montague, Dr. Glentworth, and Burrage Beach, Esq. were appointed a committee to lay before this house a view of the state of the church, agreeably to the 45th canon.

The House of Bishops informed this house, that having received from them the testimonials of two reverend gentlemen elected to the episcopacy, they lament that they cannot proceed to the consecration of those two reverend gentlemen during the session of this Convention, there being only two Bishops present; but they propose (God willing) to carry this design into effect in the city of New York, as soon as possible after the rising of this Convention.

A petition was presented to this house, signed by Benajah Hawley, which was read and ordered to lie on the table.

The House of Bishops informed this house, in reference to the object of the appointment of a committee at the last Convention to act in the recess, for the devising measures for sending a Bishop into the western states, that whenever the said business shall be taken up by this Convention, the House of Bishops are in possession of some communications which they think worthy of consideration.

The House adjourned.

Friday, May 26, 1811.

The house met, and morning service was performed by the Secretary, in Trinity church.

The committee appointed at the last General Convention on the memorial from the Convention of the Protestant Episcopal Church in the state of New Hampshire, reported, that they had made no progress on the subject of their appointment. Whereupon, *Resolved*, That inasmuch as this house has received information, that the object of said committee has been happily accomplished, said committee is consequently discharged from any further attention to this business.

The committee appointed at the last General Convention to address the church in certain districts, and for other purposes, made the following report, which was read, and sent to the House of Bishops.

"The committee appointed at the last General Convention to address the church in certain districts, and for other purposes, report, that a quorum of the said committee resident in the city of New York, met, and appointed the Right Rev. Bishop Moore to draft and to transmit the several addresses specified in the first three resolutions. This duty was discharged by him accordingly. The committee not having any reasonable prospect of accomplishing the object contemplated in the 4th resolution, of sending a Bishop into those states or territories which have not acceded to the constitution of the Protestant Episcopal Church in the United States of America, did not proceed to elect a person to said office, or to take any measures in that business.

"**JOHN H. HOBART**, Secretary of the committee."

A message was received from the House of Bishops, with certain documents on the subject of a western episcopacy, which were read.

On motion, *Resolved*, That the documents from the House of Bishops, relative to the western episcopacy, be returned to them, with a request from this house, that they will take what order on the subject they may deem adviseable.

There was laid before this house, by the House of Bishops, a petition, addressed to this Convention, by the Rev. William Smith, D. D. of Norwalk, in the state of Connecticut, relative to a book of music composed by him, entitled, "The Churchman's

Choral Companion to his Prayer Book." Whereupon, *Resolved*, That it is inexpedient to take any order on that subject; which resolve was sent to the House of Bishops.

The House of Bishops proposed to the House of Clerical and Lay Deputies the appointment of a committee for further attention to the object of the 4th resolution (recorded page 14 in* the journal of the last Convention,) and that the Bishops in Pennsylvania and Virginia be requested to correspond with each other, for the devising means whereby the congregations west of the Allegheny mountains may be benefited by any measures to be adopted by the committee, the appointment of which is hereby recommended.

The foregoing communication was considered by this house; Whereupon, *Resolved*, That the Bishops in Pennsylvania and Virginia be requested to devise means for supplying the congregations of this church, west of the Allegheny mountains, with the ministrations and worship of the same, and for the organizing the church in the western states,—any thing in the 37th canon to the contrary notwithstanding. The foregoing resolves were ordered to be sent to the House of Bishops.

The petition, signed by Benajah Hawley, which was yesterday read before the house, was again considered.

On motion, *Resolved*, That it is the sense of this house, that the prayer of the petitioner cannot be granted, and that he have leave to withdraw his petition.

A memorial, signed by the Rev. Benjamin Benham and the Rev. Virgil H. Barber, was presented to this house, and read by the Secretary.

On motion, *Resolved*, That it is inexpedient to take any order on the aforesaid memorial.

On motion, *Resolved*, That the presiding Bishop of the House of Bishops be respectfully requested to address a letter, in behalf of this Convention, to the venerable society in England for propagating the gospel in foreign parts, informing them that the church in the state of Vermont is duly organized, and in union with the Protestant Episcopal Church of the United States, being placed under the jurisdiction of the Bishop of New Hampshire, Massachusetts, Rhode Island, and Vermont. That a board of trustees of donations to the church has been incorporated in the state of Massachusetts; and that, in the opinion of this Convention, the society may safely confide the care of their lands in Vermont to such attorney or attornies as may be recommended by the said board of trustees, and approved by the Ecclesiastical Convention of Vermont.

The foregoing resolution was ordered to be sent to the House of Bishops.

A canon repealing the 46th canon, for making known the constitution and canons of this church, was proposed and adopted.

* Page 253 of this edition.

The Rev. Dr. Bend was requested to carry the above canon to the House of Bishops, who returned it with their concurrence.

On motion, *Resolved*, That the following addition to the 8th article of the constitution, proposed at the last General Convention, be agreed to.

"No alteration or addition shall be made in the book of common prayer, or other offices of the church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention;" which resolution was directed to be sent to the House of Bishops.

The House of Bishops informed this house, that they concur with them in the proposed addition to the 8th article of the constitution.

The House of Bishops inform the House of Clerical and Lay Deputies, that the presiding Bishop undertakes (God willing) to perform the service requested of him, in relation to certain lands in Vermont belonging to the venerable society in England, for the propagation of the gospel.

On motion, *Resolved*, That the resolution passed by the last Convention on the subject of duelling, be considered as not precluding any minister from performing the burial service, when the person giving or receiving a challenge has afterwards exhibited evidences of sincere repentance.

The foregoing resolve was sent to the House of Bishops, and returned with their concurrence.

Resolved, That when this house shall adjourn, they will adjourn to meet at 7 o'clock this evening.

Leave of absence was granted to the Rev. Mr. Croes, and Anson J. Sperry, Esquire, during the remainder of the session.

The house adjourned.

Friday, 7 o'clock, P. M.

The house met.

On motion, *Resolved*, That the city of Philadelphia be the place for the meeting of the next General Convention, which will be held on the third Tuesday in May, 1814; which resolve was ordered to be sent to the House of Bishops.

The committee appointed to draft a report of the state of the church, to be laid before the House of Bishops, made the following report, which was read and accepted, and directed to be sent to that house.

"The House of Clerical and Lay Deputies, in compliance with the requisitions of the 45th canon, have taken a general view of the state of the church, and respectfully offer to the House of Bishops the result of their enquiries. Time would not admit them to enter into a minute detail of every particular; but, from the few observations they have made, and the documents that will accompany them, they hope the House of Bishops will be able to

comply with the requisition of the above-mentioned canon, in regard to a pastoral letter.

New Hampshire.—"The number of churches in this state has not increased, but respect for, and attachment to the church, seems to be growing in several places; and were there more ministers, there is reason to hope that it would soon be in a state of prosperity.

Massachusetts.—"In some parts of this commonwealth, it is greatly to be lamented, that the churches are in a state of derangement and decay; while in other places the congregations have increased.

Rhode Island.—"The congregations in this state, though few, are large, and, with the exception of the church in Narraganset, there appears to be a degree of zeal and regularity that promises the happiest effect.

Vermont.—"We are highly gratified to find that the church in this state is now organized, and that zealous exertions are making to promote its interest and advancement.

Eastern Diocese in general.—"Although in these states, now formed into a diocese, some irregularities have taken place, and there has been a want of attention to the canons and rules of the church, particularly to the canon which requires parochial reports to be made, yet the arrangements lately formed, and the exertions made to organize the church, and to obtain for it an episcopal head, yield a ground of hope that this branch of the church of Christ will not only preserve, but even extend more and more the light of the blessed gospel.

Connecticut.—"In Connecticut, we have reason to believe that the canons and rules of the church are duly observed. Since the last General Convention, between four and five hundred families have been added to the church; the congregations are in a flourishing condition; a number of new churches have been built; and with the zeal and exertions of the clergy, we may cherish the expectation, that the power, as well as the form of godliness, will greatly advance.

New York.—"Here it is believed that the church is orderly and regular. Congregations are every year forming, and the old ones seem to maintain their usual ground. In the city of New York, in particular, several new churches have been built, and in the diocese in general, prosperity seems to attend the church.

New Jersey.—"In this state the church appears to conduct her affairs with regularity and attention. The congregations are not numerous, but they are generally orderly and attentive.

Pennsylvania.—"From the documents laid before us, it appears that, although the Bishop has called the attention of the Clergy to the requisition of the 45th canon, still they have not presented their parochial reports, and the Convention is very partially attended. Many, however, of the Clergy and Laity are zealous and attentive. In the city of Philadelphia, and in some of the neighbouring counties, new congregations have been formed,

and churches built, and the affairs of the church are managed with attention and regularity.

Maryland.—"The church in Maryland is still in a deplorable condition; the zeal, however, manifested in some parts of the state, yield a hope that she will again rise, and become a distinguished part of the church in the United States.

"There being no representation from the states of Delaware, Virginia, and South Carolina, and no copies of the journals of the Conventions of those states, this house are unable to speak with certainty as to the situation of the churches in those districts. They fear, indeed, that the church in Virginia is, from various causes, so depressed, that there is danger of her total ruin, unless great exertions, favoured by the blessing of Providence, are employed to raise her. In South Carolina, there is reason to believe, that a lively zeal for the interests of the church prevails, which, guided by sound principles, has already suggested various measures, which promise great and lasting benefit. The House of Clerical and Lay Deputies beg leave to observe to the House of Bishops, that while the review in which they have been engaged of the state of the church, affords too much cause for deploring her declension in some places where she once flourished, her prosperity in other parts, and her general situation, justify the most sanguine hopes of her friends. With an increasing attachment to her apostolic ministry, and her primitive forms, they trust there is a corresponding increase of that power of godliness, which the outward order of the church is designed to excite and nourish.

"They pray for the church and for themselves, your counsel, and the blessing of Almighty God.

"*Signed by order of the House of Clerical and Lay Deputies,*
"ISAAC WILKINS, President."

On motion, *Resolved*, That this Convention have understood, with satisfaction, that the Convention of the church in Connecticut are engaged in obtaining for the Episcopal Academy in that state, a charter; empowering the trustees to grant degrees and this Convention do express their earnest wish for the success of this measure. This resolution was sent to the House of Bishops, and returned with their concurrence.

A message was received from the House of Bishops, informing this house, that they concur with them in appointing the city of Philadelphia for the meeting of the next General Convention.

A "pastoral address," prepared in pursuance of the 45th canon, was received from the House of Bishops.

On motion, *Resolved*, That the House of Bishops be requested to appoint one of their own order to preach a sermon at the opening of the next General Convention; which was sent to the House of Bishops, and returned with the following message:—

"The House of Bishops state to the House of Clerical and Lay Deputies, that they hope, under the blessing of God, for the attendance of their brother, the Right Rev. Bishop Claggett, at the

next General Convention, and for his performance of the duty looked for from him, had his health permitted him, at the opening of the present. But should there be a disappointment in this respect, the two Bishops now present (God willing) intend to provide by correspondence between themselves, or with some one of their Right Reverend brethren, for the performance of this duty."

On motion, *Resolved*, That the Secretary of the House of Clerical and Lay Deputies prepare the journals of this Convention for publication; and that the said Secretary, with the Rev. Dr. Hobart, the Hon. Rufus King, and Dr. John Onderdonk, be a committee to publish the same, together with the sermon preached at the opening of the Convention, and the pastoral address of the House of Bishops.

On motion, *Resolved*, That the thanks of this house be presented to the President and Secretary.

ISAAC WILKINS, President.

Attested. Ashbel Baldwin, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

City of New Haven, Tuesday, May 21, 1811.

THIS being the day appointed by the constitution of the Protestant Episcopal Church in the United States of America, for the meeting of the General Convention of said church; and agreeably to a resolve of the last General Convention of the church, in the city of Baltimore, the city of New Haven being appointed the place of meeting, the Right Rev. Bishop White, of Pennsylvania, and the Right Rev. Bishop Jarvis, of Connecticut, met in Trinity Church, in the aforesaid city. It appeared that Bishop Claggett, who engaged to open the Convention with a sermon, had left his place of residence, on his way to this city, but was obliged by indisposition to return.

The Right Rev. Bishop Provoost, and the Right Rev. Bishop Moore, were prevented from attending by bodily disability, and the Right Rev. Bishop Madison by engagements, which, in his estimation, did not admit of being dispensed with at this time.

The House of Bishops received a communication from the House of Clerical and Lay Deputies, by the Rev. Dr. Bend, informing them that they were organized, and ready to proceed to business. Dr. Bend was desired to inform the House of Clerical and Lay Deputies, that the House of Bishops was also ready.

This house was informed by the Rev. Dr. Kemp, that it was the desire of the House of Clerical and Lay Deputies, that the House of Bishops would provide one of their own order to deliver a sermon to-morrow morning at ten o'clock. They returned for answer, that the Right Rev. Bishop White would deliver a discourse at the afore-mentioned time.

Resolved, That this house attend divine service with the House of Clerical and Lay Deputies, during the session.

Resolved, That this house adjourn to 9 o'clock to-morrow morning, to meet in the State House.

Wednesday, 9 o'clock, A. M.

Met according to adjournment. Present as yesterday.

This house was informed, by the Rev. Dr. Hubbard, that the House of Clerical and Lay Deputies were ready to proceed to church for divine service. This house joined the procession, and went to Trinity church. The Rev. Mr. Wilkins read prayers, and the Right Rev. Bishop White delivered a sermon. After divine service they returned to the State House.

Resolved, That the Rev. Philo Shelton act as Secretary to this house.

A message was received, by the Rev. Dr. Bend, from the House of Clerical and Lay Deputies, that they returned the thanks of that house to the Right Rev. Bishop White, for his sermon delivered this day before the Convention, and that he be requested to furnish a copy for publication.

Their request was complied with.

This house adjourned to 9 o'clock to-morrow morning.

Thursday, 9 o'clock, A. M.

Met according to adjournment. Present as yesterday.

At 10 o'clock this house joined the procession of Clerical and Lay Deputies, and went to Trinity church, where divine service was read by the Rev. Dr. Pilmore, and a sermon delivered by the Rev. Dr. Wharton; they then returned to the State House, and resumed their business.

This house received from the House of Clerical and Lay Deputies, the testimonials in favour of the Rev. John Henry Hobart, D. D. as Bishop elect for the diocese of New York; also testimonials in favour of the Rev. Alexander Viets Griswold, for the churches of Rhode Island, Massachusetts, New Hampshire, and Vermont.

In reference to the election of the Rev. John H. Hobart, D. D. there was laid before this house the following letter from the Right Rev. Bishop Moore.

"New York, May 18, 1811.

"BRETHREN,

"You will perceive by the proceedings of the Convention lately held in this state, that the Rev. Dr. John Henry Hobart has been elected assistant Bishop in this diocese. My design in addressing these few lines to you, is to express my heart-felt approbation of the above measure.

"Your affectionate brother,

"BENJAMIN MOORE.

"By his son Clement C. Moore.

"To the Right Rev. the Bishops of the Protestant Episcopal Church in the United States of America, assembled in General Convention, at New Haven, in Connecticut."

It not appearing on the face of the testimonials of the Rev. Alexander V. Griswold, how far the Convention of the churches, for which he was elected, had given their respective sanctions to his election, this house sent the following message to the House of Clerical and Lay Deputies.

"The House of Clerical and Lay Deputies are informed by the House of Bishops, that they desire an interview with the deputies of the churches in those states in which the Rev. Alexander V. Griswold has been elected to the episcopal chair."

In consequence of the above message, there appeared from the House of Clerical and Lay Deputies, a delegation from Massachusetts, New Hampshire, and Vermont, which gave this house satisfaction, that the Rev. Alexander V. Griswold was unanimously elected by the Convention of the church in Massachusetts, and so far as the election affected the church in the other states, it was concurred in by their respective Conventions, and reported to their several constituents, and approved of by them. With this evidence the house was satisfied.

On the subject of the consecration of the Bishops elect, the house sent the following message to the House of Clerical and Lay Deputies.

"The House of Bishops inform the House of Clerical and Lay Deputies, that having received from them the testimonials of two reverend gentlemen, elected to the episcopacy, they lament that they cannot proceed to the consecration of those two reverend gentlemen during the session of this Convention, there being only two Bishops present; but they propose (God willing) to carry this design into effect in the city of New York, as soon as possible after the rising of this Convention."

The House of Bishops inform the House of Clerical and Lay Deputies, in reference to the object of the appointment of a committee to act in the recess, for the devising of measures for the sending of a Bishop into the western states, that whenever the said business shall be taken up by this Convention, the House of Bishops are in possession of some communications which they think worthy of consideration.

This house adjourned to 9 o'clock to-morrow, A. M.

Friday, 9 o'clock, A. M.

The house, after attending divine service in Trinity church, met in the State House. Present as the day before.

This house received, by the Rev. Dr. Bend, a message from the House of Clerical and Lay Deputies, with the following resolution:

"*Resolved*, That the documents from the House of Bishops relative to the western episcopacy, be returned to them, with the request of this house, that they will take what order upon this subject they may deem adviseable."

There was laid before this house and read, a letter addressed to both houses, by the Rev. Dr. Smith, residing in Norwalk, in this

state, relative to a book of music composed by him, called, "The Churchman's Choral Companion to his Prayer Book."

Resolved, That the said letter be communicated to the House of Clerical and Lay Deputies; which was accordingly done by their Secretary.

The following message was received, by the Rev. Mr. Davis, from the House of Clerical and Lay Deputies.

"There was laid before this house, by the House of Bishops, a petition addressed to this Convention, by the Rev. William Smith, D. D. residing in Norwalk, in the state of Connecticut, relative to a book of music composed by him, entitled, 'The Churchman's Choral Companion to his Prayer Book.'

Resolved, That it is inexpedient for the Convention to take any order on the subject."

Resolved, That in the above resolution this house concur.

This house received from the House of Clerical and Lay Deputies, a report from the committee appointed at the last General Convention to address the church in the western districts, and for other purposes.

The following message was sent to the House of Clerical and Lay Deputies :

"The House of Bishops propose to the House of Clerical and Lay Deputies, the appointment of a committee for further attention to the object of the 4th resolution (recorded page 14* in the journal of the last Convention,) and that the Bishops in Pennsylvania and Virginia be requested to correspond with each other, for the devising means whereby the congregations in those states westward of the Allegheny mountains may be benefited by any measures to be adopted by the committee, the appointing of which is hereby recommended."

This house received, by Dr. Kemp, from the House of Clerical and Lay Deputies, the following resolution :

"*Resolved*, That the Bishops in Pennsylvania and Virginia be requested to devise means for supplying the congregations of this church west of the Allegany mountains, with the ministrations and worship of the same, and for organizing the church in the western states, any thing in the 37th canon to the contrary notwithstanding."

The above resolution was concurred in by this house.

This house received, by the Rev. Dr. Hubbard, from the House of Clerical and Lay Deputies, the following resolve :

"*Resolved*, That the presiding Bishop of the House of Bishops be respectfully requested to address a letter, in behalf of this Convention, to the venerable society in England for propagating the gospel in foreign parts, informing them that the church in the state of Vermont is duly organized, and in union with the Protestant Episcopal Church of the United States of America, being

placed under the jurisdiction of the Bishop of the diocese of New Hampshire, Massachusetts, Rhode Island, and Vermont. That a board of trustees of donations to the church has been incorporated in the state of Massachusetts; and that, in the opinion of this Convention, the society may safely confide the care of their lands in Vermont to such attorney or attornies as may be recommended by the said board of trustees, and approved of by the Ecclesiastical Convention of Vermont."

The House of Bishops informed the House of Clerical and Lay Deputies, that the presiding Bishop will, by the providence of Almighty God, perform the services requested of him, in relation to certain lands in Vermont, belonging to the venerable society of England for propagating the gospel.

This house received from the House of Clerical and Lay Deputies a proposed canon, repealing the 46th canon for making known the constitution and canons of the church.

The House of Bishops concur with the House of Clerical and Lay Deputies in the repealing the aforesaid canon.

The House of Bishops concur with the House of Clerical and Lay Deputies, in the proposed addition to the 8th article of the constitution by them resolved, viz.

"*Resolved*, That the following addition to the 8th article of the constitution, proposed at the last General Convention, be agreed to.

"No alteration or addition shall be made in the book of common prayer, or other offices of the church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention."

This house received from the House of Clerical and Lay Deputies, a resolution on the subject of duelling, in which resolution this house concurred.

This house adjourned to meet at 7 o'clock, P. M.

Friday, 7 o'clock, P. M.

The House met according to adjournment.

This house received from the House of Clerical and Lay Deputies, by the hand of the Rev. Dr. Bend, the following resolution:

"On motion, *Resolved*, That the next meeting of the General Convention be in the city of Philadelphia."

In the above resolution this house concur.

This house received from the House of Clerical and Lay Deputies, the following resolve:

"*Resolved*, That this Convention have understood, with satisfaction, that the Convention of the church in Connecticut are engaged in obtaining for the episcopal academy in Cheshire, a charter, empowering the trustees to grant degrees; and this Convention do express their earnest wish for the success of this measure."

In the above resolve this house concur.

The House of Bishops, agreeably to the 45th canon, providing for a review of the state of the church, adopted a pastoral address; which was sent to the House of Clerical and Lay Deputies.

This house received, by the hands of the Rev. Dr. Hubbard, from the House of Clerical and Lay Deputies, a resolve in the following words:

“Resolved, That the House of Bishops be requested to appoint one of their own order to preach a sermon at the opening of the next General Convention.”

This house state to the House of Clerical and Lay Deputies, that they hope, under the blessing of God, for the attendance of their brother, the Right Rev. Bishop Claggett, at the next General Convention, and for his performance of the duty looked for from him, had his health permitted, at the opening of the present. But should there be a disappointment in this respect, the two Bishops now present (God willing) intend to provide, by correspondence between themselves, or with some one of their Right Reverend brethren, for the performance of that duty.

The house adjourned.

Signed by Order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attested. Philo Shelton, Secretary.

Canon repealing the 46th Canon.

The 46th canon, providing for making known the constitution and canons of the church, is hereby repealed.

Addition to the 8th Article of the Constitution.

No alteration or addition shall be made in the book of common prayer, or other offices of the church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or state, and adopted at the subsequent General Convention.

House of Clerical and Lay Deputies,

ISAAC WILKINS, President.

Ashbel Baldwin, Secretary.

House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Philo Shelton, Secretary.

The following Clergy attended the General Convention, and were admitted to the sittings of the House of Clerical and Lay Deputies.

From Georgia, the Rev. Mr. Bartow.

From Virginia, the Rev. William Gibson.

From Maryland, the Rev. Mr. Norris.

From New Jersey, the Rev. Simon Wilmer.

From New York, the Rev. Thomas Lyell, Rev. Samuel F. Jarvis.

From Connecticut, the Rev. Elijah G. Plumb, Rev. Benjamin Benham, Rev. Daniel Burhans, Rev. Richard Mansfield, D. D. Rev. Calvin White, Rev. Russel Wheeler, Rev. Virgil H. Barber, Rev. Truman Marsh, Rev. Chauncy Prindle, Rev. Tillotson Bronson, Rev. Joseph D. Welton, Rev. Roger Searle, Rev. Menzies Rayner, Rev. Smith Miles, Rev. John Tyler, Rev. Charles Seabury, Rev. Solomon Blakely, Rev. David Baldwin, Rev. Daniel M'Donald, Rev. Isaac Jones.

From Massachusetts, the Rev. Asa Eaton.

List of the Clergy of the Protestant Episcopal Church, in the United States of America,

Delivered in and published agreeably to the canons, 1808.

Eastern Diocese.

Composed of the states of Massachusetts, Rhode Island, New Hampshire and Vermont.

The Right Rev. Alexander Viets Griswold, Bishop.

New Hampshire.

The Rev. Charles Burroughs, Deacon, St. John's church, Portsmouth.

— John H. Fowle, Rector of — church, Holderness.

— Daniel Barber, Rector of — church, Clermont.

— Mr. Catlin, officiates at Plainfield.

— Samuel Mead.

Massachusetts.

The Rev. John Sylvester I. Gardiner, Rector of Trinity church, Boston.

— Asa Eaton, Rector of Christ church, Boston.

— Nathaniel Fisher, Rector of St. Peter's church, Salem.

— James Bowers, Rector of St. Michael's church, Marblehead.

— William Montague, Rector of St. Paul's church, Dedham.

— James Morss, Rector of St. Paul's church, Newburyport.

— Amos Purdy, Rector of St. Luke's church, Lanesborough.

— — Griswold, Rector of St. James's church, Great Barrington, and the church at Lenox.

St. Michael's church, Scituate, and St. Peter's, Marshfield, vacant.

St. Ann's church, Gardiner, vacant.

The church at Portland vacant.

The church at Hanover vacant.

Rhode Island.

The Right Rev. Alexander V. Griswold, Rector of St. Michael's church, Bristol.

The Rev. Nathan B. Crocker, Rector of St. John's church, Providence.

— Salmon Wheaton, Rector of Trinity church, Newport.

Vermont.

The Rev. Abraham Brunson, Manchester and Arlington.

— Parker Adams, Deacon, Vergennes, Middlebury, and Charlotte.

Connecticut.

The Right Rev. Abraham Jarvis, D. D. Bishop.

The Rev. Tillotson Bronson, Principal of the Episcopal Academy, Cheshire.

— Richard Mansfield, D. D. Rector of Christ church, Derby, and the churches of Oxford and Great Hill.

— Bela Hubbard, D. D. Rector of Trinity church, New Haven, and Christ church, West Haven.

— John Tyler, Rector of Christ church, Norwich.

— Daniel Fogg, Rector of — church, Pomfret.

— Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and the church at Weston.

— Ashbel Baldwin, Rector of Christ's church, Stratford, and Trinity church, Trumbull.

— Chauncy Prindle, Rector of the churches of Oxford and Salem.

— Reuben Ives, Rector of St. Peter's church, Cheshire, and officiating in the churches in Hambden and Wallingford.

— Truman Marsh, Rector of the Associated churches in Litchfield.

— Daniel Burhans, Rector of Trinity

- church, Newtown, and St. Luke's, Brookfield.
- The Rev. Solomon Blakesley, Rector of St. Stephen's church, East Haddam.
- Charles Seabury, Rector of St. James's church, New London.
- Smith Miles, Rector of the churches of Chatham, and middle Haddam.
- Menzies Rayner, Rector of the church, Hartford.
- Calvin White, Assistant Minister of the church in Derby.
- John Kewley, M. D. Rector of Christ church, Middletown.
- Henry Whitlock, Rector of St. Paul's church, Norwalk, and the church at Wilton.
- Roger Searel, Rector of St. Peter's church, Plymouth, and St. Matthew's, Bristol.
- Virgil H. Barber, Rector of St. John's church, Waterbury.
- Russel Wheeler, Rector of Christ church, Watertown.
- Asa Cornwall, Rector of the churches in Simsbury and Granby.
- Elijah G. Plumb, Minister of the churches in Reading, Danbury, and Ridgefield.
- Benjamin Benham, Rector of St. John's church, New Milford, and the churches of New Preston and Bridgewater,
- David Baldwin, Rector of the churches of Guildford and North Bristol.
- Joseph D. Welton, officiating in the churches of Woodbury, Roxbury, and Bethlehem.
- Sturgis Gilbert, officiating in the churches of Kent and Sharon.
- Daniel McDonald, Deacon, an Assistant Instructor in the Episcopal Academy, Cheshire.
- Nathaniel Huse, Deacon, officiating at Warehouse Point.
- William Smith, D. D. resident at Norwalk.
- New York.*
- The Right Rev. Samuel Provoost, D. D. Bishop.
- Benjamin Moore, D. D. Bishop.
- John Henry Hobart, D. D. Bishop.
- The Rev. Amos G. Baldwin, Rector of Trinity church, Utica.
- Theodosius Bartow, Rector of Trinity church, New Rochelle.
- Edmund D. Barry, Principal of the Protestant Episcopal Academy, New York; officiating at St. Matthew's church, city of Jersey.
- Abraham Beach, D. D. Assistant Rector of Trinity church, New York.
- William Berrian, Deacon, residing in New York; officiating at Belville, New Jersey.
- The Rev. John Bowden, D. D. Professor of Rhetoric and Moral Philosophy in Columbia College.
- Nathanael Bowen, Rector of Grace church, New York.
- David Butler, Rector of St. Paul's church, Troy, and Trinity church, Lansingburgh.
- Barzillai Bulkeley, Rector of St. George's church, Flushing, Long Island.
- Nathan B. Burgess, Caroline church, Brookhaven, Long Island.
- William Clark, Deacon, Missionary.
- Timothy Clowes, Deacon, St. Peter's church, Albany.
- Elias Cooper, Rector of St. John's church, Yonkers.
- Joab G. Cooper, Christ church, Hudson, Columbia county.
- Adam Empie, Deacon, Hempstead, Long Island.
- Henry I. Feltus, Rector of St. Ann's church, Brooklyn, Long Island.
- Samuel Fuller, Deacon, Missionary.
- — Feltch, churches at Bedford and North Castle, West Chester co.
- William Harris, Rector of St. Mark's church, New York.
- Seth Hart, Rector of St. George's church, Hempstead, and Christ church, North Hempstead, Long Island.
- Samuel Haskill, Rector of Christ church, Rye, West Chester county.
- Thomas Y. How, an Assistant Minister of Trinity church, New York.
- — Hubbard, Duaneborough.
- Samuel F. Jarvis, St. Michael's church, Bloomingdale, New York.
- Cave Jones, an assistant minister of Trinity church, New York.
- Jonathan Judd, Rector of St. John's church, Johnstown, and St. Ann's church, Fort Hunter, Montgomery county.
- Thomas Lyell, Rector of Christ church, New York.
- Richard C. Moore, D. D. Rector of St. Stephen's church, New York.
- David Moore, Deacon, St. Andrew's church, Staten Island.
- Daniel Nash, Rector of St. John's church, Otsego, St. Luke's, Richfield, Harmony church, Butternutts, and other churches in Otsego co.
- Samuel Nesbit, residing in New York.
- Joseph Perry, Christ church, Balltown.
- Davenport Phelps, Missionary in the western part of the state.

The Rev. Joseph Prentice, Rector of Trinity church, Athens, Greene co.

— William Powell, Deacon, St. Andrew's church, Coldenham, Orange county.

— John Reed, Rector of Christ church, Poughkeepsie, Dutchess county.

— Gilbert H. Sayres, Deacon, Grace church, Jamaica, Long Island.

— Cyrus Stebbins, Rector of St. George's church, Schenectady.

— George Strebeck, residing in New York.

— John Urquhart, Peekskill and Philip's Town, Dutchess county.

— Frederick Van Horne, residing at Coldenham.

— Isaac Wilkins, Rector of St. Peter's church, West Chester, and St. Paul's church, East Chester.

— Ralph Williston, Deacon, Zion church, New York.

— William E. Wyatt, Deacon, St. James's church, Newtown, Long Island.

New Jersey.

The Rev. Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— John Croes, Rector of Christ church, New Brunswick, and St. Peter's church, Spotswood.

— Joseph Willard, Rector of Trinity church, Newark.

— John C. Rudd, Rector of St. John's church, Elizabethtown.

— Simon Wilmer, Rector of Trinity church, Swedesborough.

— James Chapman, St. Peter's church, Perth Amboy.

— Daniel Higbee, St. Andrew's church, Mount Holly, & St. Mary's church, Colestown.

— John Croes, jun. Deacon, officiating in St. Peter's church, Freehold, Christ church, Shrewsbury, and Christ church, Middletown.

Pennsylvania.

The Right Rev. William White, D. D. Bishop.

The Rev. Samuel Magaw, D. D.

— John Andrews, D. D. Provost of the University of Pennsylvania.

— Robert Blackwell, D. D.

— Joseph Hutchins, D. D.

— James Abercrombie, D. D. Assistant Minister of Christ church, St. Peter's and St. James's, Philadelphia.

— Joseph Pilmore, D. D. Rector of St. Paul's church, Philadelphia.

— William Ayres.

— Slator Clay, Rector of St. James's,

Perkiomen, and St. Peter's in the Valley.

The Rev. Joseph Clarkson, Rector of St. James's, Lancaster, St. John's church, Pequea, and Bangor church, Carnarvon.

— Robert Ayres.

— Francis Reno, Westmoreland county.

— Joseph Turner, Rector of St. Martin's church, Marcus Hook.

— Caleb Hopkins, Rector of Christ church, Derry township, and Christ church, Turbut township, Northumberland county.

— Thomas Davis, Somerset county.

— James Wiltbank, Rector of Trinity church, Oxford, and All Saints, Pequeston.

— Absalom Jones (a black man,) Rector of the African church of St. Thomas, Philadelphia.

— John Taylor, Rector of the Episcopal church in Pittsburgh.

— Levi Bull, Rector of St. Gabriel's church, Berks county, and St. Mary's, Chester county.

— Joseph Hulbert Turner, A. M. Deacon.

— Jackson Kemper, Deacon, Assistant Minister of Christ church, St. Peter's and St. James's, Philadelphia.

Delaware.

☞ No list of the Clergy was received from this state.

Maryland.

The Right Rev. Thomas John Claggett, D. D. Bishop.

*The Rev. Benjamin Contee, Rector of William and Mary, Charles county.

— John Weems, Rector of Port Tobacco parish, Charles county.

— William Swan, residing in Port Tobacco, Charles county.

— William Duncan, Rector of Durham, Charles county.

— Nicholas W. Lane, residing in Calvert county.

— Thomas Scott, Rector of Queen Anne's, Prince George's county.

*— Bethel Judd, A. M. principal of St. John's college, and Rector of St. Anne's parish, Anne Arundel county.

— Ralph Higinbotham, vice principal, residing in Annapolis, Anne Arundel county.

— John W. Compton, Rector of St. James's parish, Anne Arundel co.

— William Hind, Rector of Margaret, Westmoreland, Anne Arundel county.

The Rev. Oliver Norris, Rector of Queen Caroline, Anne Arundel county.
 — Walter D. Addison, Rector of St. John's, Territory of Columbia.
 — Andrew T. McCormick, Rector of Washington, Territory of Columbia.
 — Thomas Read, Rector of Prince George's, Montgomery county.
 — John Chandler, Rector of St. Peter's, Montgomery county.
 — George Bower, Rector of St. John's, Montgomery county.
 — George Bower, Rector of St. John's, Washington county.
 * — Joseph G. J. Bend, D. D. Associate Rector of St. Paul's parish, Baltimore county.
 — Frederic Beasley, Associate Rector of St. Paul's parish, Baltimore county.
 — George Ralph, A. M. residing in St. Paul's parish, Baltimore county.
 — Henry Moscrop, residing in St. Paul's parish, Baltimore county.
 * — George Dashiell, Rector of St. Peter's, Baltimore county.
 — John Coleman, Rector of St. James's, Baltimore county.
 — George D. Handy, Rector of St. John's, Harford county.
 — John Allen, Rector of St. George's, Harford county.
 * — Henry L. Davis, Rector of St. Stephen's, Cecil county.
 — William Duke, residing in Elkton, Cecil county.
 — William H. Wilmer, Rector of Charlestown, Kent county.
 — Daniel Stephen's, Rector of St. Luke's, Queen Anne's county.
 * — Joseph Jackson, St. Peter's, Talbot county.
 — James Kemp, D. D. Rector of Great Choptank, Dorchester co.
 — William M. Stone, Rector of Stepney, Somerset county.

The Rev. James Laird, Rector of Somerset. Somerset county.
 — David Ball, Rector of All Hallows, Worcester county.

Virginia.

The Right Rev. James Madison, D. D. Bishop.
 ☞ No list of the Clergy was received from this state.

South Carolina.

The Rev. Theodore Dehon, D. D. Rector of St. Michael's church, Charleston.
 — James D. Simons, Rector of St. Philip's.
 — Christopher Edward Gadsden, Assistant Minister of St. Philip's church, Charleston.
 — William Percy, Rector of the 3d Episcopal church, Charleston.
 — Thomas Mills, D. D. Rector of St. Andrew's parish.
 — Andrew Fowler.
 — — Snowden, Rector of St. Stephen's parish.
 — John T. Tsheudy, Rector of Claremont parish.
 — Solomon Halling, Rector of Prince George Winyah, Georgetown.
 — John Barnwell Campbell, Rector of St. Helena's church, Beaufort.
 — Hugh Frazer, Rector of Prince Frederick's parish.
 — Joseph Warren, Rector of the Episcopal church on Edisto Island.
Clergymen in the state not having cures.
 The Rev. Thomas Gates, D. D.
 — Milward Pogson.
 — Paul T. Gervais.
 — Galen Hicks.

Georgia.

The Rev. John V. Bartow, Rector of Christ church, Savannah.

This mark * denotes members of the standing committee.

On Wednesday, the 29th day of May, in Trinity Church, in the city of New York, the Right Rev. Bishop White, of Pennsylvania, being presiding Bishop, the Right Rev. Bishop Provoost, of New York, and the Right Rev. Bishop Jarvis, of Connecticut, being present, and assisting, the Rev. John Henry Hobart, D. D. of New York, and the Rev. Alexander V. Griswold, of Bristol, Rhode Island, were consecrated Bishops: the former for the diocese of New York, and the latter for the eastern diocese, composed of the states of Massachusetts, Rhode Island, New Hampshire, and Vermont.

The following are the certificates of consecration :

Know all men by these presents, that we, William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania, presiding Bishop; Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York; and Abraham Jarvis, D. D. Bishop of the Protestant Episcopal church in the state of Connecticut, under the protection of Almighty God, in Trinity Church, in the city of New York, on Wednesday, the twenty-ninth day of May, in the year of our Lord one thousand eight hundred and eleven, did then and there rightly and canonically consecrate our beloved in Christ, John Henry Hobart, D. D. an Assistant Minister of Trinity Church in the city of New York, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the state of New York, to which he hath been elected by the Convention of said state; to assist the Bishops of the church in said state in the duties of the Episcopal office, and to succeed in case of survivorship.

Given in the city of New York, this twenty-ninth day of May, in the year of our Lord one thousand eight hundred and eleven.

WILLIAM WHITE.

SAMUEL PROVOOST.

ABRAHAM JARVIS.

Know all men by these presents, that we, William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania, presiding Bishop; Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York; and Abraham Jarvis, D. D. Bishop of the Protestant Episcopal Church, in the state of Connecticut, under the protection of Almighty God, in Trinity Church, in the city of New York, on Wednesday, the twenty-ninth day of May, in the year of our Lord one thousand eight hundred and eleven, did then and there rightly and canonically consecrate our beloved in Christ, Alexander Viets Griswold, Rector of St. Michael's Church, Rhode Island, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the Eastern Diocese, composed of the states of Massachusetts, Rhode Island, New Hampshire, and Vermont, to which he hath been elected by the Convention of said states.

Given in the city of New York, this twenty-ninth day of May, in the year of our Lord one thousand eight hundred and eleven.

WILLIAM WHITE.

SAMUEL PROVOOST.

ABRAHAM JARVIS.

JOURNAL
OF THE PROCEEDINGS
OF THE
BISHOPS, CLERGY AND LAITY,
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
UNITED STATES OF AMERICA,
IN A
GENERAL CONVENTION,
HELD IN
The City of Philadelphia, from May 17, to May 24, 1814,
inclusive.

LIST OF THE MEMBERS

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES,

Who attended the Convention of the Protestant Episcopal Church,
in the United States, held in Philadelphia, in May, 1814.

CLERICAL DEPUTIES.

Massachusetts—Rev. John Sylvester J. Gardiner, D. D. Rev. Asa Eaton, Rev. James Morss.

Vermont—Rev. John P. K. Henshaw.

Rhode Island—Rev. Salmon Wheaton, Rev. Nathan B. Crocker.

Connecticut—Rev. Ashbel Baldwin, Rev. Philo Shelton.

New York—Rev. John Kewley, M. D. Rev. Thomas Y. How, D. D.

New Jersey—Rev. Charles Wharton, D. D. Rev. John Croes, D. D. Rev. John C. Rudd.

Pennsylvania—Rev. Joseph Pilmore, D. D. Rev. James Abercrombie, D. D. Rev. James Wiltbank, Rev. Levi Bull.

Delaware—Rev. William Pryce, Rev. Robert Clay.

Maryland—Rev. James Kemp, D. D. Rev. George Dashiell, Rev. William M. Stone, Rev. Daniel Stephens.

Virginia—Rev. William A. Wilmer, Rev. Oliver Norris, Rev. Hugh C. Boggs.

South Carolina—Rev. John J. Tsheudy, Rev. Christopher E. Gadsden.

LAY DEPUTIES.

Massachusetts—John Deane, Esq.

Rhode Island—Benjamin Gardner, Esq. Abel Jones, Esq.

Connecticut—Charles Segourney, Esq.

New York—Hon. Philip S. Van Rensselaer, Dr. John Onderdonk.

New Jersey—Joshua M. Wallace, Esq. Hon. William Coxe, Joseph Higby, Esq. Josiah Harrison, Esq.

Pennsylvania—Gen. Francis Gurney, Thomas M'Euen, Esq. John M'Elroy, Esq. Jacob Warren, Esq.

Delaware—Joseph Burn, Esq. Joseph Reynolds, Esq.

Maryland—Robert Dunn, Esq. John C. Herbert, Esq.

Virginia—George Deneale, Esq. Edward M'Guire, Colonel Hugh Mercer.

List of the Clergy who were admitted to attend the sittings of the
Convention of 1814, not being Members of the same.

New York—Rev. Timothy Clowes, Rev. John Brady, Rev. David Moore.

New Jersey—Rev. Simon Wilmer.

Pennsylvania—Rev. Joseph Hutchins, D. D. Rev. Joseph Turner, Rev. Frederic Beasley, D. D. Rev. Jehu C. Clay.

Maryland—Rev. Henry Lyon Davis, Rev. Purnell F. Smith, Rev. Samuel H. Turner.

JOURNAL.

Philadelphia, Tuesday, May 17th, 1814.

THIS being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, several Clerical and Lay Deputies attended at 12 o'clock, A. M. in St. James's Church, and adjourned to meet at 5 o'clock, P. M.

Same day, 5 o'clock, P. M.

A quorum of the house appearing, the Secretary of the house in the last Convention acted as Secretary pro tempore.

The house then proceeded to read the testimonials of the Clerical and Lay Deputies, which were severally approved, and the following gentlemen took their seats in the house:

From Massachusetts, Rev. John S. J. Gardiner, D. D. Rev. James Morss, and John Deane, Esq.

From Rhode Island, Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Benjamin Gardner, and Abel Jones, Esquires.

From Connecticut, Rev. Ashbel Baldwin, Rev. Philo Shelton, and Charles Segourney, Esq.

From New York, Rev. John Kewley, M. D. Rev. Thomas Y. How, D. D. and Hon. Philip S. Van Rensselaer.

From New Jersey, Rev. Charles H. Wharton, D. D. Rev. John Croes, D. D. Rev. John C. Rudd, Joshua M. Wallace, Esq. Hon. William Coxe, and Joseph Higby, Esq.

From Pennsylvania, Rev. James Wiltbank, Rev. Levi Bull, Rev. James Abercrombie, D. D. Rev. Joseph Pilmore, D. D. Gen. Francis Gurney, Thomas M'Euen and John M'Elroy, Esquires.

From Delaware, Rev. William Pryce.

From Virginia, Rev. Hugh C. Boggs.

From Maryland, Rev. Daniel Stephens, Rev. James Kemp, D. D. Rev. William M. Stone, and Robert Dunn, Esq.

From South Carolina, Rev. John J. Tsheudy, and Rev. Christopher E. Gadsden.

The house proceeded to the election of a President and Secretary, when it appeared that the Rev. John Croes, D. D. was chosen President, and the Rev. Ashbel Baldwin, Secretary.

On motion, *Resolved unanimously,* That James Milnor, Esq. be invited to assist the Secretary in the duties of his office.

The following rules of order were then read and adopted:

1. The business of every day shall be introduced with the morning service of the church.

2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate, without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two-thirds of the house.

7. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house, unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any thing new is introduced, except the question of adjournment.

11. The question, on a motion for adjournment, shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the President shall leave his chair.

The Rev. Dr. How presented a certificate, signed by the Clerk of the vestry, of the Protestant Episcopal Church, at Lexington, in the state of Kentucky, of the appointment of Mr. John D. Clifford, to represent the church of that state in this Convention, which was read.

Whereupon, *Resolved*, That the Protestant Episcopal Church, in the state of Kentucky, not being organized, and not having in Convention, acceded to the constitution of the Protestant Episcopal Church in the United States of America, Mr. Clifford cannot be admitted a member of this house, but that he be allowed the privilege of an honorary seat.

The Rev. Dr. Kemp was appointed to inform the House of Bishops, that this house was organized, and ready to proceed to business.

The Rev. Dr. Kemp reported that he had performed that service, and that he was requested by the House of Bishops, to inform this house, that they also were prepared to proceed to business.

It having been stated that the Rev. Mr. Henshaw, although a resident in Vermont, at the time of his election as a Clerical Delegate from that state, had since removed, and was a resident in another state, it was, on motion, *Resolved*, That Mr. Henshaw be admitted to a seat as a member of this Convention:

And Mr. Henshaw took his seat accordingly.

On motion, *Resolved*, That the Clergy of the Protestant Episcopal Church, who may be in this city during the sitting of this Convention, and who are not members, be admitted to attend the same, as visitors.

On motion, *Ordered*, That unless otherwise directed, the hour of meeting, be in future, at 9 o'clock, A. M.

Adjourned.

Wednesday, May 18, 1814, St. James's Church.

The house met.

The following gentlemen appeared and took their seats in this house :

From Virginia, Rev. William H. Wilmer, Rev. Oliver Norris, George Deneale, Esq. Edward C. M'Guire, and Colonel Hugh Mercer.

From Maryland, Rev. George Dashiell, John C. Herbert, Esq.

From Delaware, Joseph Burn, and Joseph Reynolds, Esqrs.

From Massachusetts, Rev. Asa Eaton.

From Pennsylvania, Jacob Warren, Esq.

From New York, Dr. John Onderdonk.

A certified extract from the minutes of the Convention of the Protestant Episcopal Church of the state of Virginia, stating the election by that body of the Rev. Richard Channing Moore, as Bishop of that diocese, was presented and read.

Whereupon, *Resolved*, That the members of this house do now proceed to sign the testimonials required by the canons, in favour of the Rev. Richard Channing Moore, D. D. in order to his consecration as Bishop of the diocese of Virginia; which was accordingly done, and the certificate in proper form transmitted to the House of Bishops.

The house then rose for the purpose of attending divine service, and sermon by the Right Rev. Bishop Hobart, on occasion of the meeting of this Convention, and the consecration of the Rev. Dr. Moore. After which the house resumed their session; and it was,

On motion, *Resolved unanimously*, That the thanks of this Convention be communicated to Bishop Hobart, for his appropriate and excellent sermon, and that he be requested to furnish a copy of the same, for publication.

The Rev. Dr. Wharton was appointed to communicate the foregoing resolution to the House of Bishops, for their concurrence, and if concurred in by them, to wait upon the Right Rev. Bishop Hobart with the same.

The Rev. Dr. Wharton reported that he had performed the services assigned him; that the resolution had been concurred in by the House of Bishops, and communicated to Bishop Hobart; who promised to comply with the request of the Convention.

On motion, *Resolved*, That a committee, consisting of one

member from each state represented in this house, be appointed to examine the Journals of the different State Conventions, Episcopal charges, addresses, and pastoral letters, which have been or may be, laid before this house during the present session, to make enquiry into the state of the church in each diocese, and into the attention paid to the canons and rules of the church; to draw up a view of the state of the church, and report the same to the house, agreeably to the 45th canon.

The following gentlemen were appointed to compose said committee:

From Massachusetts—Rev. Dr. Gardiner.

Vermont—Rev. Mr. Henshaw.

Rhode Island—Rev. Mr. Wheaton.

Connecticut—Rev. Mr. Shelton.

New York—Rev. Dr. How.

New Jersey—Rev. Mr. Rudd.

Pennsylvania—Rev. Dr. Abercrombie.

Delaware—Rev. Mr. Pryce.

Virginia—Rev. Mr. Wilmer.

South Carolina—Rev. Mr. Tsheudy.

Divine service and sermon having been announced as intended to take place in this church to-morrow morning, at 10 o'clock, the house agreed to meet at that time for the purpose of attending the same, and immediately afterwards to proceed to the transaction of business. Adjourned.

Thursday, May 19th, 1814.

The house attended divine service in St. James's Church. Divine service was performed by the Rev. Simon Wilmer, and a sermon preached by the Rev. Dr. How.

After divine service the house met.

Josiah Harrison, Esq. a Lay Delegate from New Jersey, appeared and took his seat.

On motion, *Resolved unanimously*, That at the next General Convention, and at all future Conventions, the session shall be opened, in addition to the prayers and sermon, usual on such occasions, with the celebration of the Lord's Supper; in which resolution the House of Bishops concurred.

The following resolution was submitted for consideration by Mr. Herbert, and ordered to lie on the table.

Resolved, That the following clause be added as an amendment to the 9th canon:

“ Provided always, That the Bishop, with the advice and consent of two-thirds of the standing committee, may dispense with the knowledge of the Latin and Greek languages in candidates for Deacon's orders.”

The following documents were laid before the house, in compliance with the 45th canon:

From Massachusetts, a certified copy from the records of the church of that state, up to the year 1813, inclusive.

From Rhode Island, a certified abstract of the returns made to the Convention of the church in that state.

From Connecticut, a printed journal of the proceedings of the Convention of that diocese, for the years 1811, 1812 and 1813.

From New York, printed journals from the year 1785, to the year 1813, inclusive.

From New Jersey, printed journals for the years 1811, 1812, and 1813, and a report containing the substance of the three journals.

From Pennsylvania, printed journals for the years 1811, 1812, and 1813.

From Maryland, printed journals for the years 1811, 1812, and 1813.

From Virginia, journals up to the year 1813, inclusive.

From South Carolina, journals up to the year 1813, inclusive.

The following resolution was communicated by the House of Bishops, as adopted by them, in which they requested the concurrence of this house :

Resolved, That the journals of the General Convention of the Protestant Episcopal Church in the United States of America, from the commencement of the said Conventions, together with an appendix, containing the constitution and canons of the church, be published under the superintendence of the Bishop of this church in Pennsylvania; provided a number be engaged for, sufficient for the encouragement of a bookseller: which resolution was read, and concurred in by this house.

Mr. Higby asked for, and obtained leave of absence during the remainder of the session.

Adjourned until to-morrow morning at 10 o'clock.

Friday, May 20th, 1814.

The house attended divine service in St. James's Church. The President performed divine service, and the Right Rev. Bishop Griswold preached a sermon.

After divine service the house met.

The Rev. Robert Clay, a Clerical Delegate from the state of Delaware, appeared and took his seat.

Mr. Wallace asked, and obtained leave of absence for Mr. Coxe, during the remainder of the session.

The following resolution was offered by the Rev. Mr. Gadsden, and ordered to lie on the table until to-morrow.

Resolved, That with the consent of the House of Bishops, a joint committee of both houses be appointed, to take into consideration, the institution of a theological seminary, and if they should deem the same expedient, to report a plan for the raising of funds, and generally for the accomplishment of the object.

A message was received from the House of Bishops, communicating a declaration of that house, explanatory of the 19th canon so far as concerns the place of officiating and the dress of Lay Readers, which was read and returned to said house.

A message was received from the House of Bishops, communicating a declaration, proposed to be made by this Convention, of the identity of the Protestant Episcopal Church, in the United States of America, with the body heretofore known by the name of the Church of England; and of the present entire independence of the former, of the civil and ecclesiastical authority of any foreign country: which declaration was concurred in, and returned to the House of Bishops.

A message was received from the House of Bishops, communicating a canon, which had been adopted by that house, entitled, "A canon altering and explaining the 29th canon, concerning the election and institution of Ministers;" in which they requested the concurrence of this house: on motion it was ordered to lie on the table.

Mr. Burns asked for, and obtained leave of absence, during the remainder of the session.

A message was received from the House of Bishops, transmitting a proposition for directing the Bishop, or other ecclesiastical authority in each state or diocese, to furnish themselves with a copy or copies of the book of homilies, and requiring the same to be studied by candidates for the ministry: which on motion was ordered to lie on the table.

Adjourned, until 10 o'clock, to-morrow morning.

Saturday, May 21, 1814.

The house attended divine service in St. James's church. The Rev. Mr. Wheaton performed divine service, and the Right Rev. Bishop Dehon, preached a sermon.

After divine service, the house met.

The Rev. Mr. Henshaw asked for, and obtained leave of absence, until Tuesday next.

The Rev. Mr. Wilmer proposed the following resolution:

Resolved, That the next session of the General Convention be holden at —.

On motion, the said resolution was laid on the table.

The committee appointed to examine the journals of the different state Conventions, episcopal charges, addresses and pastoral letters, and to draw up a view of the state of the church, made report as follows:

The House of Clerical and Lay Deputies, in compliance with the requisitions of the 45th canon, have taken a general view of the state of the church, and respectfully offer to the House of Bishops, the result of their inquiries. From these observations, and the accompanying documents, it is hoped, that the House of Bishops will be able to comply with the requisition of the above mentioned canon, in regard to a Pastoral letter.

EASTERN DIOCESE.

New Hampshire.

The church in this state appears to be stationary; no material

alteration having taken place for several years past. The congregations, though not numerous, are attached to the worship of the church, and perform their devotional exercises with order and regularity.

Massachusetts.

In this state, the general appearance of the church is highly flattering. Two new church edifices have been erected; new congregations have been formed; and some of the former ones considerably enlarged. A growing zeal for the cause of religion, and an attachment to the interests of the church, are visible in many parts of the state, and promise increasing prosperity. Though some instances have occurred, in which the rubricks and canons have not been regarded, it is believed that such instances are less frequent than on former occasions, and that an attachment to the prescribed order and worship of the church, is daily increasing.

Rhode Island.

The state of the church in this part of the Eastern Diocese, is also flourishing. The congregations are all, except one, large and prosperous. Some have much increased, both in the number of families and the number of communicants; order and regularity generally prevail, and every deviation from the established regulations of the church, meets with decided disapprobation.

Vermont.

The great question, in regard to the church lands in this state, yet remains undecided. Consequently, the difficulty of providing support for a sufficient number of pious and active Clergymen, presents an insuperable obstacle to the growth of the church here. The labours, however, of those two or three Clergymen who have officiated here, have in general been crowned with success, and several congregations formed which are zealous and flourishing.

EASTERN DIOCESE,—Generally.

From the returns made by the Bishop of the Eastern Diocese, composed of the above mentioned states, it appears that there have been since the last General Convention, the following ordinations, viz: the Rev. Parker Adams, Rev. Charles Burroughs, Rev. Nathanael Huse, (for Connecticut.)—Priests. Aaron Humphrey, John Prentice, John P. K. Henshaw, Evan Malbone Johnson, (for Connecticut,) and Titus Strong, Deacons.

The number of confirmations, in three years, have been 1504.—The Rev. Joab G. Cooper has been instituted rector of the church in Hanover, and the Rev. Charles Burroughs, rector of the church in Portsmouth, (N. H.)—Six persons have been admitted as candidates, for holy orders.

Connecticut.

The church in this state appears to be increasing in numbers, and in vital religion. Though frowned upon in the removal of her venerable Bishop, by death, yet the diocese conti-

nues regular in holding Conventions, and in a due attention to the canons of the church. The Clergy are zealous in the discharge of their duties. The vacancy of the episcopate, it is believed, will be filled, as soon as provision is made for its support. This desirable object is in a train favourable to its accomplishment, in the establishment of a permanent fund. Several new church edifices have been erected, since the last General Convention; there is also an increased solicitude, on the part of the Laity, to provide means for the support of the Clergy, and to have the places for public worship kept in decent repair.

The number of confirmations in the last two years of the Bishop's life, was 464.

During the year 1811, (since which there appear no returns of ordination) the Rev. Samuel F. Jarvis was ordained Priest, and Frederick Holcombe, Stephen Jewett, and Orin Clark, Deacons.

New York.

The congregations in this diocese, are very numerous and respectable, and supplied with the constant, or occasional services of stated Clergymen, or missionaries.

The parochial reports are regularly exhibited. In 1812, the Right Rev. Bishop Hobart, visited thirty-seven congregations, in various parts of the state, and administered the rite of confirmation in twenty-one congregations, to 500 persons.

In the year 1813, thirty-two congregations were visited, and the rite of confirmation administered in sixteen congregations to 1100.

Since the last General Convention, in May 1811, and until the State Convention in October 1813, six persons,—John Brady, John M'Vickar, David Huntington, Benjamin T. Onderdonk, Lewis P. Bayard, (of New Jersey,) and James Thomson, have been admitted to the holy order of Deacons;—and thirteen Deacons, David Moore, Adam Empie, Ralph Williston, Wm. Berrian, Gilbert H. Sayres, Wm. A. Clark, John M'Vickar, Orin Clark, John Brady, Timothy Clowes, John Croes, jun. (of N. J.) William Powel, Isaac Jones, (of Connecticut,) Wm. E. Wyatt, and Stephen Jewett, have been admitted to the holy order of Priests—Several persons have been admitted as candidates, for Deacons' orders.

During the period above mentioned, the following institutions have taken place: The Rev. Wm. Berrian, an assistant minister of Trinity Church, of New York; the Rev. Joseph Perry, Rector of St. Paul's Church, Ballston Spa, and St. James's Church, Milton; the Rev. John Kewley, M. D. Rector of St. George's Church, New York; the Rev. John Brady, assistant minister of the same; the Rev. Ralph Williston, Rector of Zion Church, New York, and Timothy Clowes, Rector of St. Peter's Church, Albany.—During the same period, the Rev. Jonathan Judd, and the Rev. Reuben Hubbard, removed to the diocese of Connecticut; the Rev. Adam Empie, to North Carolina, and the Rev. Dr. Abraham Beach, to New Jersey.

The following churches have been consecrated: St. James's

Church, Hyde Park, Dutchess county ; St. James's Church, Milton, Saratoga county ; St. Peter's church, Auburn, Cayuga county ; St. Luke's Church, Richfield, Otsego county ; St. James's Church, Goshen ; Grace Church, Waterford ; and Christ Church, Hampton.

The following missionaries, have also been employed in the part of the state, west of Albany, viz. the Rev. Samuel Fuller, the Rev. Wm. A. Clark, the Rev. Orin Clark, and the Rev. Davenport Phelps, lately deceased, who is justly regarded as the founder of the congregations in the most western counties of the state, whom he attached, not merely, to his personal ministrations, but to the doctrines, the order, and the liturgy of our church.

On the whole, there is every reason to believe, that in this diocese, the canons of the church are faithfully observed, and the clergy regular and zealous, in their ministrations. And in consequence, under the divine blessing, the congregations increase, not only in numbers, but in attachment to the principles of the church, and in the spirit of Evangelical piety, as exhibited in her articles and Liturgy.

New Jersey.

From the journals and reports of the Convention in this state, it appears that the number of congregations, duly organized, is twenty-seven. Of this number, only seven enjoy the constant services of the ministry ; four or five others have their churches regularly, though but a part of the time opened on Sundays, by Clergymen. To provide for the remaining congregations, which are unable to maintain clergymen for themselves, with the administration of the word and ordinances, a fund has been raised by the Convention, which is always in a state of gradual augmentation. There are in the diocese six instituted Rectors ; the whole number of officiating ministers, is nine.

An episcopal society has been recently established, in the diocese, principally in the northern part, for the purpose of gratuitously distributing bibles, prayer books, and religious tracts, and if the funds admit of it, of giving aid to young men, designed for the ministry.

The congregations belonging to this Convention, appear to be, in general, strongly attached to the services and usages of the church, and in the management of their affairs, to be actuated by a strict and sincere regard to the rubricks and canons. Since the last General Convention, there has been an increased attention to the concerns of religion, and the church, which has manifested itself, particularly in repairing and improving the places of public worship ; and it is believed, that the number of pious churchmen, has been considerably enlarged.

Pennsylvania.

There is every reason to believe, that there is an increased attention to the concerns of the church in this state. The Conventions have of late been well attended, and the Clergy have

in a great measure been punctual, in presenting their parochial reports. From these reports it appears, that the number of communicants, in the several congregations throughout the state, have considerably augmented, particularly in those in the city of Philadelphia. It is highly gratifying to find, that since the last General Convention, exertions have been made for the establishment of an episcopal fund. A society has been formed, for the advancement of christianity, which at present promises extensive usefulness to the church in this state. "Most of the vacant churches," says the Bishop, in one of his addresses, "have been visited under the directions of this society, and from the satisfaction given, we may hope, that under the divine blessing, there will be an increasing usefulness of the institution." The venerable head of this diocese, has been enabled to visit, during the two last years, some of the country congregations; the happy effects of these visits, are forcibly illustrated by the fact, that in 1811, he reported to the Convention, that during the past year, 61 persons had been confirmed; in 1812, he reported that 306, had received this holy rite; in 1813, he announced, that during the last year, the number amounted to 581. These circumstances are auspicious; it is hoped they will be followed by a rapid increase of vital godliness, among all the members of our apostolic church, in this quarter,—and in general the rubricks are duly observed. Since the last General Convention, until the present time, five persons, Samuel Hulbert Turner, Jackson Kemper, Charles Blair Snowden, (of South Carolina,) Richard D. Hall, and Jehu Curtis Clay, have been admitted to the holy order of Deacons: and seven Deacons, Daniel Higbee, (of New Jersey,) John Barnwell Campbell, (of South Carolina,) Charles Blair Snowden, (of South Carolina,) William King, (of Virginia,) Samuel Hulbert Turner, (of Maryland,) Jackson Kemper, and Richard D. Hall, have been admitted to the holy order of Priests.

Delaware.

The condition of the church in this state is truly distressing, and the prospect gloomy. Of the eleven congregations in Delaware, two are supplied by the Rev. Mr. Clay, and one by the Rev. Mr. Davis, from Maryland. It is however gratifying to learn, that there is an increasing anxiety manifested for obtaining clergymen. Some of the vacant congregations, have the service performed on Sundays, by laymen. Where the Sacrament of the Lord's Supper has been administered, by visiting clergymen, the communicants have been numerous. Could the church in this state, be supplied with zealous and pious ministers, there is every reason to believe that their labours would be crowned with success, in advancing the interests of the church and vital godliness.

Maryland.

The church in Maryland, still continues in a state of depression; many parishes are without ministers, and a considerable number of the churches are in a decayed condition; the clergy

are so ill provided for, that except in Baltimore and Georgetown, their livings are quite insufficient for the support of their families, and of course they are obliged to resort to some other means. In these cities the clergy are well supported, and the churches kept in good repair, and there appear to be evident symptoms of the increase of piety. In some parts of the state, by the exertions of pious and zealous ministers, there seems to be a revival of religion,—churches have been repaired, and some built; the prevailing vices have been checked, and greater attention to divine worship has appeared; besides there is an increasing disposition to relish the fine service of our church, and to comply with her ordinances, so that if it should please God, to raise up pious, enlightened, and zealous ministers, who would continue to labour in this part of our divine master's vineyard, the church in Maryland might still be raised, and prove a nursery for good principles, enlightened devotion and pure piety. As the charges and returns of the Bishop are but partially inserted on the journals of the Convention, and as no account of his proceedings during the last year has been received, it is impossible to state the number of churches consecrated, or Clergymen ordained, since the last General Convention.

Virginia.

From a variety of causes, not necessary, and perhaps not proper to detail here, the church in this state has fallen into a deplorable condition; in many places her ministers have thrown off their sacred profession; her liturgy is either contemned or unknown, and her sanctuaries are desolate. It would rend any feeling heart, to see spacious temples, venerable even in their delapidation and ruins, now the habitations of the wild beast of the forest.

But amidst this gloomy scene, a ray of light breaks in upon the prospect, cheering the hearts of the friends of the church. Her members in Virginia have been taught, by a dreadful experience, the value of their peculiar institutions. They look back with regret, and sigh when they talk of former days, when they were wont to go with joy into the courts of Zion; they are ready and desirous to return to that fold from which they have wandered so long, as sheep having no shepherd,—They anxiously seek the restoration of their primitive and apostolical form of worship, and sound doctrine, and pray that ministers, of zeal and piety, may come and help them. Perhaps no place in the United States presents a more extensive field for the faithful labourer,—Here are the best of materials, and here are the noblest inducements of duty, of honour, and reward.

The dispositions of the people, and especially of some eminent Laymen, who have come forward, with interest and zeal, afford pleasing pledges of those good fruits, which their active exertions will not fail to produce. A magnificent church has sprung up in Richmond, from the ashes of the theatre; it has the patronage

and support of men of the greatest talents, and highest rank in Virginia.—They have chosen as their Pastor, the Rev. R. C. Moore, D. D. who is now the Bishop of the diocese, and under whose auspices there is reason to hope for the most favourable results.

The corner-stone of a large and respectable church, has been laid in Fredericksburg, on the scite of the old building which has gone to decay. For Leesburgh also they have obtained a subscription adequate to the expense of erecting a respectable church; and, in the counties of Frederick, and Spottsylvania, and perhaps, in other places, from which reports have not been received, the state of the church is improving. In Alexandria, there are two large and respectable congregations. From the present excitement which is manifest throughout the state, nothing more seems wanting, under the blessing of God, than faithful ministers, to realise the hopes which are entertained of the future prosperity of this important part of our Zion. Let all who wish her well, pray the Lord of the harvest to send forth labourers into his harvest.

South Carolina.

There is cause of rejoicing to the friends of the church in this diocese. There is an evident revival of religion, and a visible growth in piety. From various causes, not necessary, and perhaps not expedient to state, the church in this state had sunk very low; but through the blessing of the Almighty, on the zealous exertions of the visible head of it, much has been done for its good, and more is to be confidently expected.

The various parishes are making exertions to provide for their ministers, and to re-establish divine service in the vacant churches. A resolution has also been entered into by the Clergy, to supply the services and ordinances of the church, as often as possible, to the vacant parishes. It appears from the Bishop's address, in 1812, that two new Episcopal congregations were collected and organized; one at Columbia, the seat of government, and one at Camden; and that for the former, a Lay Reader was provided by the Protestant Episcopal Society, for the advancement of christianity in South Carolina,—It appears also from the same address, that Dr. Frederick Dalcho, of Charleston, had been received as a candidate for holy orders, and the Rev. Christian Hanckel, formerly of Burlington, New Jersey, had been admitted to the order of Deacons.

In the year 1813, fourteen episcopal visitations were made, and 516 persons confirmed. Two candidates for holy orders, viz:—Maurice Harvey Lance, and Albert Muller, were received, and Dr. Frederick Dalcho, was admitted to the order of Deacons. The parish of St. George Winyaw, was deprived, by death, of its Rector, the Rev. Dr. Halling.

The state of the church in this diocese will appear, from the following extract from the last address of the Bishop, "In the view (says he) which I am required, by a useful canon of the

church, to give you of the affairs of the diocese, since the last meeting of the Convention, it will fall within the scope of the regulation, to congratulate you on the degree of concord and christian fellowship with which our churches are blessed. It is hardly possible, that in any society, composed of many parts, and all the parts of frail and fallible beings, there should exist such an entire unity of opinion, and community of feelings, as to produce always a perfectly harmonious co-operation, towards an accomplishment of the same ends. As near an approach to this happy state as is compatible with the condition and infirmities of man, is, through the good blessing of God, at present enjoyed by us in this diocese. In a degree, which is gratifying to me to remark, as it has doubtless been pleasing to you to notice, the clergy of the diocese are kindly affectioned one to another, with brotherly love; and their respective parishes being knit together, and compacted by that which every joint supplieth, are, it is humbly hoped, making some increase of the body, to the edifying of itself in love. Thus far there is unity, and all will ever be concerned for the interests and feelings of all, if we be actuated by the genuine spirit of the religion of Jesus Christ."

It ought to be mentioned, that in South Carolina, a society has been instituted for the advancement of christianity, which has met with great success, and been instrumental in establishing two churches in a section of the country where our worship was never before held. This society, by distributing books, illustrative of the distinctive principles of our church, and by assisting a young man of genius and piety, a candidate for the ministry, has done much to advance the interests of our religion, and of our excellent church.

It is also to be stated, that the rubricks and canons are here conscientiously and strictly observed.

The House of Clerical and Lay Deputies, in laying the preceding statement before the venerable House of Bishops, pray, for themselves and the church, their counsel, and the blessing of Almighty God.

Signed by order of the House of Clerical and Lay Deputies,
JOHN CROES, President.

May 21st, 1814.

The said report having been read and considered, was adopted, directed to be signed by the President, and sent to the House of Bishops, which were accordingly done.

A message was received from the House of Bishops, communicating a canon adopted by them, entitled "a canon concerning the alms and contributions at the holy communion," in which they requested the concurrence of this house. The said canon was considered, concurred in by the house, and returned to the House of Bishops.

A communication was received from the House of Bishops, on

the subject of devising means for supplying the congregations of this church, west of the Allegheny mountains ; and respecting a correspondence with the venerable society in England for propagating the gospel in foreign parts, on the subject of certain lands, to which the church has a claim, in the state of Vermont ; which communication was read, and returned to the House of Bishops, agreeably to their request, to be entered upon their journals.

The canon sent yesterday from the House of Bishops, altering and explaining the 29th canon, concerning the election and institution of ministers, was taken up for consideration, concurred in, and sent back to that house.

The proposition sent yesterday from the House of Bishops, respecting the book of homilies, was taken up for consideration, concurred in, and returned to that house.

A resolution was adopted and sent to the House of Bishops for their concurrence, respecting the preparation and transmission of reports from the State Conventions to the General Convention.

A message was received from the House of Bishops, communicating a proposition submitted to them, for the publication of certain anthems, with their determination thereon ; and also a general resolution adopted by them, with respect to the recommendation of proposed publications, which, after being read, were returned to the House of Bishops, with the respectful thanks of this house, for the judicious course adopted by them, in reference to these subjects.

A resolution, respecting the posture of minister and people, during the singing of the metre psalms and hymns, was received from the House of Bishops ; which, after having been read, was postponed until Monday next.

The Rev. Messrs. Stone, Eaton, and Morss, Mr. Harrison, and Dr. Onderdonk, asked, and obtained leave of absence during the remainder of the session. Adjourned.

Monday, May 23, 1814.

The house attended divine service in St. James's church. Divine service was performed by the Rev. A. Baldwin, Secretary of this house, and a sermon preached by the Rev. Dr. Croes, President of the same.

After divine service the house met.

The recommendation of the House of Bishops, relative to the posture of ministers and people, during the singing of the metre psalms and hymns, was taken up for consideration, approved of, and, agreeably to request, returned to that house, to be entered on their journal.

Mr. Gadsden's resolution respecting a theological seminary, was taken up for consideration, and after some debate, it was moved and seconded, to postpone the further consideration of the same. The votes being required, to be taken by states, the ayes and noes on the question of postponement were as follow :

Massachusetts—Clergy, No.—Laity ———.

Connecticut—Clergy, Aye.—Laity, No.

Rhode Island—Clergy, No.—Laity, No.

New York—Clergy, No.—Laity, No.

New Jersey—Clergy, No.—Laity, No.

Pennsylvania—Clergy, Aye.—Laity, Aye.

Delaware—Clergy, No.—Laity ———.

Maryland—Clergy, Aye.—Laity, Divided.

Virginia—Clergy, No.—Laity, No.

South Carolina—Clergy, No.—Laity ———.

And so the motion for postponement was negatived.

The question on the resolution recurring, the vote thereon was required to be taken by states, and the ayes and noes were as follow.

Massachusetts—Clergy, Aye.—Laity, ———.

Connecticut—Clergy, No.—Laity, No.

Rhode Island—Clergy, Aye.—Laity, Aye.

New York—Clergy, No.—Laity, No.

New Jersey—Clergy, No.—Laity, Aye.

Pennsylvania—Clergy, No.—Laity, No.

Delaware—Clergy, No.—Laity, ———.

Maryland—Clergy, No.—Laity, Divided.

Virginia—Clergy, Aye.—Laity, Aye.

South Carolina—Clergy, Aye.—Laity, ———.

And so the resolution was negatived.

The House of Bishops communicated a written opinion, explanatory of the 9th and 40th canons, which was considered, approved of, and returned to that house.

The following resolution was proposed and adopted.

Resolved, That a committee of two persons be appointed to confer with the House of Bishops, on the expediency of securing to the General Convention, the right of the book of common prayer, and to report to the house.

The Rev. Mr. Wilmer, and the Rev. Dr. How, were appointed a committee on the part of this house, for the purpose expressed in the foregoing resolution.

Mr. Warren asked, and obtained leave of absence.

The following resolution was proposed, and adopted.

“Whereas, the mode heretofore adopted, for making known the constitution and canons of the church, has fallen short of that desirable end, and in order that the interest of the church may be advanced by a more general knowledge of the said constitution and canons, and also that the proceedings of the General Convention may be promulgated, to the members of the church at large; *Resolved*, That it be recommended to the ecclesiastical authorities in the several dioceses, to cause the same to be made known in the congregations respectively within their bounds, by such measures as may be deemed expedient, and accommodated to local circumstances.

The said resolution was sent to the House of Bishops, for their concurrence, and was concurred in by them.

On motion, *Resolved*, That the thanks of this Convention be presented to the Bishops, who have preached before the Convention, during the present session, and that they be requested to furnish copies of their sermons, for publication.

The said resolution was sent to the House of Bishops, for their concurrence, and the said house concurred in the same, with an amendment, inserting the words "and the President of the House of Clerical and Lay Deputies," which amendment was agreed to by this house. The Rev. Dr. Kemp and Mr. Herbert, were appointed on the part of this house, to carry the same into effect.

The committee appointed to confer with the House of Bishops, upon the expediency of securing to the General Convention, a copy right of the book of common prayer, reported that they had performed that duty; that the House of Bishops return for answer, that they will appoint a committee to confer with the committee of this house, and report at a convenient season.

Mr. Wilmer's resolution, as to the place of meeting of the next General Convention was taken up, and the blank left therein filled with the word "New York."

The vote having been required to be taken by states, the ayes and noes thereon, were as follow :

Vermont—Clergy, No.—Laity, —.

Massachusetts—Clergy, Aye.—Laity, —.

Connecticut—Clergy, Aye.—Laity, Aye.

Rhode Island—Clergy, Aye.—Laity, Aye.

New York—Clergy, Aye.—Laity, Aye.*

Pennsylvania—Clergy, Aye.—Laity, No.

Delaware—Clergy, No.—Laity, —.

Maryland—Clergy, No.—Laity, No.

Virginia—Clergy, No.—Laity, —.

South Carolina—Clergy, No.—Laity, —.

The house of Bishops informed this house, that they had appointed the Right Rev. Bishops White and Hobart, a committee on their part, on the subject of a copy right, for the book of common prayer.

The following message was received from the House of Bishops, together with a pastoral letter, prepared by said house.

The House of Bishops having examined and considered the report of the House of Clerical and Lay Deputies, presented agreeably to the provisions of the 45th canon, transmit to them agreeably to the same canon, a pastoral letter, founded on the report. The House of Bishops, reciprocating the affectionate sentiments of the House of Clerical and Lay Deputies, accompanying their report, request their aid in all proper measures of the episcopacy, for the extending of the influence of religion, and the in-

* The vote of New Jersey was omitted in the first edition of this journal. Both Clergy and Laity voted in the affirmative.

crease of the church; imploring the divine blessing on them individually, and on the churches which they respectively represent.

The resolution sent to the House of Bishops, on the subject of the preparation and transmission of reports from each State Convention, on the state of the church, was returned with an amendment, in which this house concurred. The resolution, as amended and finally agreed to, is as follows:

Resolved, That it be recommended, that the ecclesiastical authority of the church, in every state or diocese, prepare a report on the state of the church, in their state or diocese, previously to the meeting of every General Convention, for the purpose of aiding the committee on the state of the church, appointed by the House of Clerical and Lay Deputies, in drafting their report.

The committee appointed on the part of this House, to return the thanks of the Convention to the Bishops, and the President of this House, for the sermons preached by them respectively, and to request copies for publication, reported, that they had performed that service, and that the Reverend Gentlemen would comply with the request of the Convention.

Adjourned.

Tuesday, May 24, 1814.

The house attended divine service, in St. James's church, which was performed by the Rev. W. Wilmer.

After divine service, house met.

The pastoral letter of the House of Bishops, transmitted to this house yesterday, was read, and then returned to the House of Bishops.

The joint committee of the two houses, on the question of a copy right, for the book of common prayer, reported as follows:—That they are informed on credible authority, that the same object was contemplated in the year 1789, on the editing of the book, as it is now established by the authority of this church; but was relinquished, in consequence of perceiving that complaints were likely to arise from the apprehension that the price would be thereby enhanced. The objection was, that an appropriation of the proceeds, to a purpose both religious and charitable, would not reconcile the members of this church to a tax; which, it was alledged was thus imposed; the book being of a character, which it was a duty to possess. Whether the objection may not be guarded against by a contract, in which the prices of books should be fixed agreeably to their different sizes; and whether in this case, there ought to be regarded the complaints which would still be made of an alledged unreasonableness of price, the committee submit to the consideration of the Convention. The committee are not sufficiently informed of the operation of law, on the present subject, so as to judge of the practicability of the measure proposed; nor have they had either time, or the authority of the Convention, to take advice thereon,—but, they propose that law advice should be taken, be-

fore further progress. Further, it has not occurred to the committee, how the copy right may be so contrived, as to be made consistent with the 8th article of the ecclesiastical constitution. That some alteration must be made in the present book, to bring it under the exclusive claim of a copy right, is evident. If the alteration should affect the book, as described by its known name, the difficulty here noticed must present itself. But if the alteration should be made in any of the instruments of this church, which are usually bound up with the book of common prayer, it would seem that the latter might be still published without legal interference. On the ground of the premises, the joint committee propose to the two houses as follows :

Resolved, That it be referred to the Bishops to consider of the propriety of granting a copy right in the book of common prayer ; to inquire in their respective dioceses, and elsewhere, as circumstances may permit, whether the said measure can be adopted, consistently with law, and the approbation of the Conventions in the different dioceses, and to report to the next General Convention.

The foregoing report having been adopted in the House of Bishops, on motion, this house concurred in the adoption of the same.

The following resolution was proposed and adopted.

Resolved, That this Convention contemplate with much pleasure the rise and progress of institutions for the advancement of christianity, in several of the dioceses in the United States, and that they recommend such institutions to the patronage of all the friends of our church.

A message was received from the House of Bishops, communicating a resolution which originated in, and had been adopted by that house, on the subject of a theological seminary; in which, this house concurred.

The Rev. Mr. Wilmer, and Mr. M'Guire asked for and obtained leave of absence.

A message was received from the House of Bishops, communicating a canon which had passed that house, entitled "A canon repealing a part of the 45th canon of 1808," which was concurred in by this house.

A resolution was received from the house of Bishops, for the addition of a second appendix to the volume of journals proposed to be reprinted; said second appendix, to contain the pastoral letters of the House of Bishops for the two last and the present Conventions, which resolution was concurred in by this house.

On motion, *Resolved*, That the thanks of this house be presented to the President, Secretary, and assistant Secretary, for the services rendered by them respectively during the present session.

On motion, *Resolved*, That the House of Bishops be requested to appoint one of their own order to preach a sermon at the opening of the next General Convention.

The foregoing resolution having been communicated to the House of Bishops, a message was returned from that house, informing of their concurrence in the same, and stating their hope, that it may be consistent with the state of health of their brother the Right Rev. Bishop Claggett to be present and to preach; and in case of his absence, their resolution that the next Bishop in seniority, who may not already have preached at the opening of a Convention, be requested to perform that duty.

The Rev. Dr. Abercrombie, Mr. M'Euen, and Mr. Milnor, the assistant Secretary, were appointed a committee to superintend the publication of the journal of the proceedings of this house at the present Convention.

In pursuance of a request from this house, the Right Reverend members of the House of Bishops attended in the same, for the purpose of closing the session of the Convention by solemn prayer, which was performed by the Right Rev. Dr. White, presiding Bishop: after which

Adjourned *sine die*.

JOHN CROES, President.

Attested, ASHBEL BALDWIN, Secretary.

JOURNAL OF THE HOUSE OF BISHOPS.

City of Philadelphia, Tuesday, May 17, 1814.

THIS being the day appointed by the constitution of the Protestant Episcopal Church in the United States of America, for the meeting of the General Convention of said church; and agreeably to a resolve of the last General Convention of the church, in the city of New Haven, the city of Philadelphia being appointed the place of meeting, the Right Rev. Bishop White, of Pennsylvania, the Right Rev. Bishop Hobart, of New York, the Right Rev. Bishop Griswold, of the eastern diocese, and the Right Rev. Bishop Dehon, of South Carolina, met in the vestry room of St. James's church, at 12 o'clock, in the aforesaid city. It appeared that Bishop Claggett, who was to have opened the Convention with a sermon, was prevented from attending by indisposition.

The house, having chosen the Rev. Jackson Kemper to act as Secretary, adjourned to meet at 5 o'clock, P. M.

Five o'clock, P. M.

Met according to adjournment.

This house received a communication from the House of Clerical and Lay Deputies, by the Rev. Dr. Kemp, informing them that they were organized, and ready to proceed to business. Dr. Kemp was desired to inform the House of Clerical and Lay Deputies, that the House of Bishops were also ready.

The house adjourned to 9 o'clock, to-morrow morning.

Wednesday, 9 o'clock, A. M.

Met according to adjournment. Present as yesterday.

This house received from the House of Clerical and Lay Deputies the testimonials required by the canons, from the Convention of the church in Virginia, and from the said house, in favour of the **Rev. Richard Channing Moore, D. D.** as Bishop elect for the diocese of Virginia; whereupon this house approved the said testimonials, and resolved to proceed to the consecration.

At 10 o'clock, the house attended divine service. Morning prayers were read by the **Rev. Dr. How**, and a sermon on the occasion of the opening of the Convention, was preached by **Bishop Hobart**: after which, the **Rev. Dr. Moore** was consecrated Bishop: the **Right Rev. Bishop White**, as presiding Bishop, performing the office of consecration, assisted by the Bishops present.

Divine service being ended, the house returned to the vestry room, when the **Right Rev. Bishop Moore** took his seat in the house.

A message was received, by the **Rev. Dr. Wharton**, from the House of Clerical and Lay Deputies, informing, that a resolution had passed that house, "that the thanks of the Convention be presented to the **Right Rev. Bishop Hobart**, for his sermon preached before them this morning, and that he be requested to furnish a copy for publication."

This house concurred in the said resolution, and the **Right Rev. Bishop Hobart** consented to comply with their request.

The following resolution was proposed: That the journals of the General Convention of the Protestant Episcopal Church in the United States of America, from the commencement of the said Conventions, together with an appendix, containing the constitution and the canons of the church, be published under the superintendence of the Bishop of this church in Pennsylvania; provided a number be engaged for, sufficient for the encouragement of a bookseller. If the House of Clerical and Lay Deputies should concur in this resolve, the design will be forwarded by a knowledge of the number of copies which could be engaged for in the respective states.

The above resolution was adopted, and ordered to be sent to the House of Clerical and Lay Deputies for their concurrence.

On motion, the house agreed to attend divine service every morning in the House of Clerical and Lay Deputies.

The house adjourned to meet at 10 o'clock to-morrow morning.

Thursday Morning, May 19th, 1814.

The house met, after having attended divine service, in the House of Clerical and Lay Deputies.

Present. **Bishop White, Bishop Hobart, Bishop Griswold, Bishop Dehon, Bishop Moore.**

The House received from the House of Clerical and Lay Deputies, by **Joshua Wallace, Esq.** a resolution relative to the ad-

ministering of the Lord's Supper at the opening of the General Convention; in which resolution, the House of Bishops concurred.

A message was received from the House of Clerical and Lay Deputies, by their Secretary, the Rev. Mr. Baldwin, informing this house that they agreed with them in the resolution concerning the publishing of the journals of the General Conventions.

Adjourned to meet to-morrow at 10, A. M.

Friday Morning, May 20, 1814.

The following declaration was proposed and agreed to.

It having come to the knowledge of this house, that some doubts have arisen in certain districts, in reference to the sense of some of the provisions of the 19th canon; they hold it expedient to make the following declaration, to record it on their minutes, and to communicate it to the House of Clerical and Lay Deputies.

So far as concerns regulations, in reference to the place of officiating and to ministerial dress, the Bishops suppose, that the prohibitions of the canon, were grounded merely on the propriety of guarding against popular mistakes; which, might otherwise rank among the number of the Clergy a person not ordained. Accordingly they conceive, that the design of the canon reaches every circumstance of position and of dress, which the custom of the church, and the habits of social life, may render liable to misconception in the premises. On this ground, the House of Bishops consider it as contrary to the design of the canon, for candidates to read sermons from the places usually considered as appropriated to ordained ministers, or to appear in bands, or gowns, or surplices.

The Secretary communicated the above declaration to the House of Clerical and Lay Deputies.

The following declaration was proposed and agreed to:

It having been credibly stated to the House of Bishops, that on questions, in reference to property devised, before the revolution, to congregations belonging to "the Church of England," and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the house think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein—That "The Protestant Episcopal Church in the United States of America" is the same body heretofore known in these states, by the name of "The Church of England;" the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of christian churches, under the different sovereignties, to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, this church conceives of herself, as professing and acting on the principles of the Church of England, is evident from the organization

of our Conventions, and from their subsequent proceedings, as recorded on the journals; to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer, that the discipline exercised in this church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country.

The above declaration having been communicated to the House of Clerical and Lay Deputies, they returned for answer that they concurred therein.

A canon, altering and explaining the 29th canon, concerning the election and institution of ministers, was proposed and agreed to, and sent to the other house for their concurrence.

The following resolution concerning the book of homilies, was proposed and adopted, and sent to the House of Clerical and Lay Deputies for their concurrence.

The House of Bishops, taking into consideration, that the two books of homilies are referred to in the 35th article of this church, as containing a body of sound christian doctrine; and knowing, by their respective experience, the scarcity of the volume, rendering it difficult for some candidates in the ministry to possess opportunities of studying its contents, propose to the House of Clerical and Lay Deputies, to make it a standing instruction to every Bishop, and to the ecclesiastical authority in every state destitute of a Bishop, to be furnished (as soon as may be) with a copy or copies of said work, and to require it to be studied by all candidates for the ministry within their respective bounds: under the expectation, that when offering for ordination, the knowledge of its contents will be indispensibly required.

A canon, concerning the alms and contributions at the holy communion, was proposed and adopted.

Adjourned to meet to-morrow morning at 10 o'clock.

Saturday Morning, May 21st, 1814.

The canon, concerning the alms and contributions at the holy communion, was taken to the House of Clerical and Lay Deputies, by the Secretary, for their concurrence.

A communication was made to this house by the President, respecting two matters committed to him by the last triennial Convention.

Whereupon, *Resolved*, That information of the same be transmitted to the House of Clerical and Lay Deputies; to be returned to this house and entered on their journal. The communication is as follows:

The president requests the attention of the house, to those passages in the journal of 1811, where it appears, that there were laid on him two acts of duty, which consequent circumstances have prevented from being carried into effect.

The president, and the Bishop of this church in Virginia, were

requested "to devise means for supplying the congregations of this church, west of the Allegheny mountains, with the ministration and worship of the same, and for organizing the church in the western states." In consequence of this request, the President had begun a correspondence with Bishop Madison; but all further progress, was arrested by the decease of the said Right Rev. Brother. This did not hinder the President from submitting to the Convention of this church, in Pennsylvania, a proposal, which was complied with, designed so far to meet the desires of some members of this church, in the western country, as that in the event of a settlement of a Bishop therein, the congregations in the western counties of the state might be under his superintendence; on such a plan as would not affect the integrity of the church, in the state of Pennsylvania, as a component member of the body of this church throughout our union, in contrariety to the constitution.

The President was further requested, to address a letter in behalf of the Convention to the venerable society in England, for propagating the gospel in foreign parts, in reference to certain lands held by them in the state of Vermont, and intended in the original grant for the benefit of the Episcopal Church therein. It was necessary to the execution of this commission, that the President should have been furnished with certain documents. These were delayed by some circumstances not under his controul, until the occurrence of the present war; which rendered a correspondence in the premises improper.

The above information was carried to the House of Clerical and Lay Deputies, by the Secretary.

The following recommendation was proposed and adopted:

The House of Bishops, propose to the House of Clerical and Lay Deputies, the following recommendation, to be considered of by the house, and, if agreeable, to be returned to this house and entered on their journal.

Whereas, a diversity of custom has of late years prevailed in the posture of ministers and of the people, during the act of singing the psalms and the hymns in metre; the former practice of sitting during this part of the service gradually giving way to the more comely posture of standing; it is hereby recommended by this Convention, that it be considered as the duty of the ministers of this church, to encourage the use of the latter posture, and to induce the members of their congregations, as circumstances may permit, to do the same: allowance to be made for cases, in which it may be considered inconvenient by age, or by infirmity. Practice under this recommendation, is to begin from the time when suitable information shall have been given by the clergy to their respective flocks. And, it shall be the duty of every minister to give notice of this recommendation to his congregation, at such time as in his discretion may be the most proper.

The carrying into effect of the contemplated change, may be

delayed by the Bishop of any diocese, or, where there is no Bishop, by the ecclesiastical authority therein, until there shall have been time and opportunity of explaining satisfactorily the grounds of the measure.

This recommendation was taken by the Secretary, to the House of Clerical and Lay Deputies.

The following proposition was submitted and agreed to, and communicated to the House of Clerical and Lay Deputies.

The House of Bishops communicate to the House of Clerical and Lay Deputies, the following resolve, and the following rule of the House of Bishops, to be entered on their journal after being returned by the House of Clerical and Lay Deputies.

There was laid before the house, an address from the Rev. Dr. Wm. Smith, of Connecticut, together with sundry anthems selected from holy scripture, and adapted to certain fasts and feasts of the church. The object of the address, is to induce the establishment of the said anthems as parts of the Liturgy.

Whereupon, *Resolved*, That it is not expedient during this Convention, to go into a review, either in whole or in part, of the book of common prayer. It could not, however, but give satisfaction to the Bishops to recollect, that anthems taken from scripture, and judiciously arranged, may, according to the known allowance of this church, be sung in congregations at the discretion of their respective ministers. On this occasion, a question arose, how far it may be proper at any meeting of the Convention, to give their sanction, or that of this house in particular, to any work, however tending to religious instruction, or to the excitement of pious affections. In reference to this subject, it is the unanimous opinion of the Bishops present, that no such sanction should be given. And it is hereby made a rule of the house, that if any application should be made tending to such effect, it shall not be considered as regularly brought before them.

A message was received from the House of Clerical and Lay Deputies, communicating their concurrence in the canon, concerning the alms and contributions at the holy communion.

A message was received from the House of Clerical and Lay Deputies, informing, that they agreed to the canon, concerning the election and institution of ministers, and to the resolution concerning the book of homilies.

The House of Clerical and Lay Deputies, returned to the House of Bishops their communication concerning anthems, with the thanks of said house, for the course adopted by the House of Bishops. They likewise returned the communication respecting a Bishop for the Western country, and the correspondence which the President of this house was requested to hold with the venerable society in England, for propagating the gospel in foreign parts, relative to lands in Vermont.

A resolve was received from the House of Clerical and Lay Deputies, concerning the appointment of a committee in each di-

ocess, to prepare a report on the state of the church in that state or diocess, previous to the meetings of the General Convention.

The above resolution was ordered to lie on the table.

A report on the state of the church, signed by the President of the House of Clerical and Lay Deputies, agreeably to the 45th canon, was received from said house.

Adjourned to meet at 9 o'clock Monday morning.

Monday morning, May 23d, 1814.

Present as usual.

The resolution of the House of Clerical and Lay Deputies concerning the preparation of a report on the state of the church, was agreed to with an amendment, which was sent to said house for their concurrence.

The House of Clerical and Lay Deputies returned the recommendation concerning posture during the singing of the metre psalms, with their concurrence.

The following message was sent to the House of Clerical and Lay Deputies :

The House of Bishops transmit to the House of Clerical and Lay Deputies the following opinions, the result of attention to an application of the Clerical Deputies from Connecticut. If approved of, it will be entered on the journal of the former house.

The Clerical Deputies from the diocess of Connecticut, by direction of the Convention of the same, requested the opinions of the Bishops present, on the meaning of two passages of the canons : 1st. Of this phrase in the 9th canon—"In consideration of certain other qualifications of the candidates ;" and 2dly, Of this phrase in the 40th canon—"or by some other joint act of the parties, and of a minister of this church."

In explanation of the former phrase, the Bishops are of opinion, that if a candidate should possess extraordinary strength of natural understanding, a considerable extent of theological erudition, although not derived through the medium of the original languages of scripture, a peculiar aptitude to teach, and a large share of prudence ; those qualifications may be a ground of the dispensation here referred to.

In reference to the phrase in the 40th canon, it would perhaps be difficult to define the various ways in which the consent spoken of may be satisfactorily evidenced. But the Bishops are of opinion, that any person duly baptized in any religious society extraneous to this communion, joining himself to any congregation of this communion, and possessing an interest in its concerns, in consequence of express or implied permission, may be properly entered by the minister, on the list of the names of persons under his parochial care. But the Bishops do not consider themselves as now called on to consider, whether it may not be expedient to make provision for a more definite mode, for the receiving into this church of persons not baptized within its pale, but joining it on conviction and with fair characters.

A message was received from the House of Clerical and Lay Deputies, by their Secretary, signifying the concurrence of that house with the proposed amendment to the resolution concerning the preparation of a report on the state of the church, and their approbation of the opinions with respect to the 9th and 40th canons.

A message was received from the House of Clerical and Lay Deputies, requesting the concurrence of this house, in a resolution respecting the securing of a copy-right of the book of common prayer.

This house appointed Bishops White and Hobart a committee to consult with the Rev. Dr. How, and the Rev. Mr. Wm. Wilmer, a committee of the House of Clerical and Lay Deputies, upon the above mentioned subject.

The report on the state of the church, transmitted to this house by the House of Clerical and Lay Deputies, was read by the Secretary.

A pastoral letter was proposed and adopted, and sent to the House of Clerical and Lay Deputies.

A message was received from the House of Clerical and Lay Deputies, requesting the concurrence of this house in a resolution concerning the making better known the constitution, canons, &c. of the church.

Dr. Kemp and Mr. Herbert were the bearers of a resolve from the House of Clerical and Lay Deputies, concerning the publication of the sermons delivered by the Bishops before the Convention, which resolve, after being so amended by the House of Bishops as to include the sermon preached by the President of the House of Clerical and Lay Deputies, was agreed to by this house.

The House of Clerical and Lay Deputies concurred in the amendment.

Adjourned to meet to-morrow morning at 9 o'clock.

Tuesday morning, May 24th, 1814.

This house attended divine service as usual in the House of Clerical and Lay Deputies.

The joint committee of the two houses, on securing the copy-right of the book of common prayer, reported; which report was adopted by both houses.

Resolved, That to the volume of Journals already directed to be reprinted, there be added a second appendix containing the two pastoral letters read in the last two preceding Conventions, and the pastoral letter read in this Convention.

This resolution was taken to the House of Clerical and Lay Deputies, and returned with their concurrence.

Resolved, That it be referred to the Bishops, and, in those dioceses in which there are no Bishops, to the standing committees therein, to enquire in the respective dioceses or states, and to consider for themselves, concerning the expediency of establishing a theological seminary, to be conducted under the general au-

thority of this church ; and to report to the next General Convention.

The House of Clerical and Lay Deputies concurred in the above resolution.

The resolution concerning the making known the constitution, canons, &c. was considered, agreed to, and sent back to the House of Clerical and Lay Deputies.

The house received from the House of Clerical and Lay Deputies, a resolution respecting institutions for the advancement of christianity, in which they concurred.

This house agreed with the House of Clerical and Lay Deputies, in appointing the next General Convention to be held at New York.

Information having been received from the House of Clerical and Lay Deputies, that they had appointed a committee of their house to superintend the publication of the Journal, &c. Bishop White was requested to act as a committee on the part of this house.

This house received from the House of Clerical and Lay Deputies, a resolve, requesting the House of Bishops to appoint one of their own order to preach a sermon at the opening of the next General Convention.

A canon repealing part of the 45th canon of 1808, was adopted, and sent to the House of Clerical and Lay Deputies, in which they concurred.

This house returned for answer to the resolve of the House of Clerical and Lay Deputies, requesting the House of Bishops to appoint one of their own order to preach a sermon at the opening of the next General Convention.

The Bishops concur in the above resolve ; hoping that it may be consistent with the state of health of their brother the Right Rev. Bishop Claggett to be present, and to preach ; and, in the case of his absence, resolving, that the next Bishop in seniority, who may not already have preached at the opening of a Convention, be requested to perform the duty.

The House of Bishops being ready to adjourn, and having received information from the House of Clerical and Lay Deputies that they were also ready, the business of the Convention was concluded with solemn prayer by the presiding Bishop.

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Attested. Jackson Kemper, Secretary.

CANONS—PASSED IN 1814.

CANON I. *Concerning the Alms and Contributions at the Holy Communion.*

Whereas, it appears, that no direction has been made, as to the

mode in which the alms and contributions at the administration of the holy communion are to be applied, it is hereby declared, that they shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON II. *Altering and explaining the 29th Canon, concerning the election and institution of Ministers.*

So much of the 29th canon of 1808, as requires the institution of an assistant minister, in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a Deacon from a seat and vote in any Convention where he is not excluded by the constitution and canons of the church in any diocese, is hereby repealed. It is also declared, in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON III. *Repealing part of the 45th Canon of 1808.*

That part of the 45th canon of 1808, which requires that the parochial reports inserted on the Journals of each state or diocesan Convention, shall be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attest. Jackson Kemper, Secretary.

By order of the House of Clerical and Lay Deputies,

JOHN CROES, D. D. President.

Attest. Ashbel Baldwin, Secretary.

List of the Clergy of the Protestant Episcopal Church, in the United States of America.

Eastern Diocese.

Composed of the states of Massachusetts, Rhode Island, New Hampshire and Vermont.

The Right Rev. Alexander Viets Griswold, Bishop.

New Hampshire.

The Rev. Charles Burroughs, Rector of St. John's church, Portsmouth.

— John H. Fowle, Rector of — church, Holderness.

— Daniel Barber, Rector of Union church, Clermont.

— Mr. Catlin, officiates at Plainfield.

— Samuel Mead.

Massachusetts.

The Rev. John Sylvester J. Gardiner, Rector of Trinity church, Boston.

— Asa Eaton, Rector of Christ church, Boston, of St. Mary's, Newton, and of Christ church, Cambridge.

— John P. K. Henshaw, Deacon, officiates at Marblehead.

— William Montague, Rector of St. Paul's church, Dedham.

— James Morss, Rector of St. Paul's church, Newburyport.

— Amos Purdy, Rector of St. Luke's church, Lanesborough.

— Samuel Griswold, Rector of St.

James's church, Great Barrington, and the church at Lenox.

- Joab G. Cooper, Rector of St. Andrew's church, Hanover, and officiates also at Marshfield and Quincy.
- Aaron Humphrey, Deacon, officiates in St. Ann's church, Gardiner.
- Titus Strong, Deacon, officiates at Greenfield.

Rhode Island.

- The Right Rev. Alexander V. Griswold, Rector of St. Michael's church, Bristol.
- The Rev. Nathan B. Crocker, Rector of St. John's church, Providence.
- Salmon Wheaton, Rector of Trinity church, Newport.
- James Bowers, officiates in Narraganset.

Vermont.

- The Rev. Abraham Brunson, Manchester and Arlington.

Connecticut.

- The Rev. Richard Mansfield, D. D. Rector of Christ church, Derby, and the church in Great Hill.
- John Tyler, Rector of Christ church, Norwich.
- Daniel Fogg, Rector of — church, Pomfret.
- Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and the church at Weston.
- Ashbel Baldwin, Rector of Christ's church, Stratford, and Trinity church, Trumbull.
- Tillotson Bronson, D. D. Principal of the Episcopal Academy, Cheshire.
- William Smith, D. D. resident at Norwalk.
- Chauncy Prindle, Rector of the churches of Oxford and Salem.
- Reuben Ives, Rector of St. Peter's church, Cheshire, and officiating in the churches in Hamden, Wallingford, Southington and Meriden.
- Truman Marsh, Rector of the Associated churches in Litchfield.
- Daniel Burhans, Rector of Trinity church, Newtown.
- Solomon Blakesley, Rector of St. Stephen's church, East Haddam.
- Charles Seabury, Rector of St. James's church, New London.
- Smith Miles, Rector of the churches of Chatham, and Glastenbury.
- Philander Chase, Rector of Trinity church, Hartford.
- Menzies Rayner, Rector of the churches in Huntington.
- Calvin White, Assistant Minister of the church in Derby.

The Rev. Bethel Judd, Rector of St. Paul's church, Norwalk, and the church at Wilton.

- Henry Whitlock, Rector of Trinity church, New Haven, and St. Matthew's, Bristol.
- Roger Searl, Rector of St. Peter's church, Plymouth.
- Virgil H. Barber, Rector of St. John's church, Waterbury.
- Asa Cornwall, Assistant in the Episcopal Academy, Cheshire.
- Jonathan Judd, Minister of the churches in Stamford and Horse-neck.
- Elijah G. Plumb, Minister of the churches in Branford, East Haven, North Branford, and Northford.
- Benjamin Benham, Rector of St. John's church, New Milford, and the churches of Bridgewater, and Brookfield.

- David Baldwin, Rector of the churches of Guildford, North Guildford, and North Bristol.
- Joseph D. Welton, Minister of the churches of Woodbury, Roxbury, and Kent.
- Isaac Jones, Assistant Minister of the churches, Litchfield.
- Sturgis Gilbert, Minister in the churches of Kent and Sharon.
- Nathaniel Huse, Minister of the church at East Windsor.
- Frederick Holcomb, Minister of the churches in Harwington, and Northfield.
- Birdseye G. Noble, Deacon, officiating at Christ church, Middletown.
- Nathan B. Burges, residing at Milford.
- Jasper D. Jones, residing at Simsbury.

New York.

- The Right Rev. Samuel Provoost, D. D.
- Benjamin Moore, D. D. Bishop, and Rector of Trinity church, New York.
- John Henry Hobart, D. D. Assistant Bishop, and Assistant Rector of Trinity church, New York.
- The Rev. Parker Adams, Trinity church, Lansingburgh, Rensselaer county, and Grace church, Waterford, Saratoga county.
- Amos G. Baldwin, Rector of Trinity church, Utica, Oneida county.
- Virgil H. Barber, Principal of the Academy, and Minister of Trinity church, Fairfield, Herkimer county.
- Theodosius Bartow, Rector of Trinity church, New Rochelle, West Chester.

The Rev. Edmund D. Barry, Principal of the Protestant Episcopal Academy, New York; officiating at St. Matthew's church, city of Jersey.

— William Berrian, Assistant Minister of Trinity church, New York.

— John Bowden, D. D. Professor of Rhetoric and Moral Philosophy in Columbia College, New York.

— Nathanael Bowen, D. D. Rector of Grace church, New York.

— John Brady, Assistant Minister of St. George's church, New York.

— David Butler, Rector of St. Paul's church, Troy, Rensselaer county.

— Barzillai Bulkeley, Rector of St. George's church, Flushing, Long Island.

— William A. Clark, Missionary, Onondago county, and parts adjacent.

— Orin Clark, Trinity church, Geneva, Ontario county.

— Timothy Clowes, Rector of St. Peter's church, Albany.

— Elias Cooper, Rector of St. John's church, Yonkers, West Chester county.

— Harry Crosswell, Deacon, Christ church, Columbia county.

— Adam Empie, West Point.

— Henry J. Feltus, Rector of St. Ann's church, Brooklyn, Long Island.

— Samuel Fuller, Missionary, Albany and Green counties.

— N. Felch, residing in West Chester county.

— William Hammel, residing in New York.

— William Harris, D. D. Rector of St. Mark's church, New York, and President of Columbia college, New York.

— Seth Hart, Rector of St. George's church, Hempstead, and Christ church, North Hempstead, Long Island.

— Samuel Haskill, Rector of Christ church, Rye, West Chester county.

— Thomas Y. How, D. D. an Assistant Minister of Trinity church, New York.

— David Huntington, Deacon, St. Paul's church, Charlton, Saratoga county.

— Samuel F. Jarvis, St. Michael's church, Bloomingdale, and St. James's, Hamilton Square, New York.

— Stephen Jewett, Christ church, Hampton, Washington county.

— Cave Jones, residing in the city of New York.

— Evan Malbone Johnson, Deacon, Grace church, New York.

The Rev. John Kewley, M. D. Rector of St. George's church, New York.

— William B. Lacey, Deacon, St. Paul's church, Paris, Oneida county.

— Thomas Lyell, Rector of Christ church, New York.

— Daniel M'Donald, St. Peter's church, Auburn, Cayuga county.

— John M'Vickar, St. James's church, Hyde Park, Dutchess county.

— David Moore, St. Andrew's church, Staten Island.

— Henry Moscrop, residing in New York.

— Daniel Nash, Rector of the churches in Otsego county.

— Benjamin T. Onderdonk, Deacon, an Assistant Minister of Trinity church, New York.

— Joseph Perry, Rector of St. James's church, Milton, and St. Paul's church, Ballston Spa, Saratoga county.

— Joseph Prentice, Rector of Trinity church, Athens, Greene county.

— William Powell, St. Andrew's church, Coldenham, and St. James's church, Goshen, Orange county.

— John Reed, Rector of Christ church, Poughkeepsie, Dutchess county.

— Gilbert H. Sayres, Grace church, Jamaica, Long Island.

— Cyrus Stebbins, Rector of St. George's church, Schenectady.

— James Thompson, Deacon, Missionary, Greene and Delaware counties.

— Frederick Van Horne, residing at Coldenham.

— Alanson W. Welton, Deacon, Missionary, Ontario and adjacent counties.

— Russel Wheeler, Missionary, Harmony church, Butternutts, St. Matthew's church, Unadilla, Otsego county, and parts adjacent.

— Eli Wheeler, Deacon, Hempstead.

— Isaac Wilkins, D. D. Rector of St. Peter's church, West Chester, and St. Paul's church, East Chester.

— Joseph Willard, residing in New York.

— Ralph Williston, Rector of Zion church, New York.

New Jersey.

The Rev. Abraham Beach, D. D. residing near New Brunswick.

— Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.

— John Croes, D. D. Rector of Christ church, New Brunswick.

The Rev. John C. Rudd, Rector of St. John's church, Elizabethtown.

— Simon Wilmer, Rector of Trinity church, Swedesborough.

— James Chapman, Rector of St. Peter's church, Perth Amboy.

— John Croes, jun. Rector of Christ church, Shrewsbury.

— Daniel Higbee, St. Andrew's church, Mount Holly.

— Lewis P. Bayard, Deacon, Trinity church, Newark.

Pennsylvania.

The Right Rev. William White, D. D., Bishop, & Rector of Christ church, St. Peter's and St. James's, Philadelphia.

The Rev. Robert Blackwell, D. D. residing in Philadelphia.

— Joseph Hutchins, D. D. residing in Philadelphia.

— James Abercrombie, D. D. senior Assistant Minister of Christ church, St. Peter's, and St. James's, Philadelphia.

— Joseph Pilmore, D. D. Rector of St. Paul's church, Philadelphia.

— Frederick Beasley, D. D. Provost of the University of Pennsylvania.

— William Ayres, residing in Philadelphia.

— John Campbell, Rector of Carlisle.

— Joseph Turner, Rector of St. Martin's, Marcus Hook.

— Slator Clay, Rector of St. James's, Perkiomen, St. Peter's Great Valley, and St. Thomas's, Whitemarsh.

— Joseph Clarkson, Rector of St. James's, Lancaster, St. John's, Pequea, and Bangor church, Carnarvon.

— James Wiltbank, Rector of Trinity church, Oxford, and All Saints, Lower Dublin.

— Robert Ayres, residing in Brownsville.

— Francis Reno, officiating in the counties of Beaver and Alleghany.

— Caleb Hopkins, Rector of Christ church, Derry township, St. Paul's, Bloom township, and Christ church, Turbut township, Northumberland county.

— Absalom Jones, (a coloured man,) Rector of the African church of St. Thomas, Philadelphia.

— John Taylor, Rector of Trinity church, Pittsburgh.

— Levi Bull, Rector of St. Gabriel's, Berks county, and St. Mary's, Chester county.

— John Armstrong, Rector of St. John's, York town.

The Rev. Jackson Kemper, Assistant Minister of Christ church, St. Peter's, and St. James's, Philadelphia.

— Richard D. Hall, Rector of St. James the Greater's, Bristol.

— Jehu Curtis Clay, Deacon, officiating at St. David's, Radnor.

Delaware.

The Rev. Robert Clay, Rector of Emanuel church, New Castle.

— William Pryce, Rector of St. James's, Newport.

Maryland.

The Right Rev. Thomas John Claggett, D. D. Bishop.

The Rev. Dr. James Kemp, first Rector, St. Paul's, Baltimore.

— Wm. E. Wyatt, Second Rector, St. Paul's, Baltimore.

— Galen Hicks, Rector of Trinity, Baltimore.

— George Dashiell, Rector of St. Peter's, Baltimore.

— Benjamin Contee, Rector of William and Mary parish, Charles co.

— John Weems, Rector of Port Tobacco parish, Charles county.

— Noble Young, Rector of Durham.

— William Gibson, Rector of Queen Anne's parish, Prince George's co.

— William Ninde, Rector of St. Ann's parish, Annapolis.

— Purnell F. Smith, Rector of St. James's parish, Prince George's co.

— George Lemmon, Rector of Queen Caroline, Prince George's co.

— Walter D. Addison, Rector of St. John's, Territory of Columbia.

— Andrew T. M'Cormick, Rector of Washington, Territory of Columbia.

— Thomas Read, Rector of Prince George's, Montgomery co.

— John Chandler, Rector of St. Mark's, Montgomery county.

— Irvine, Rector of St. John's, Montgomery co.

— John Allen, Rector of St. George's, Harford county.

— Henry Lyon Davis, Rector of St. Stephen's, Cecil co.

— William Duke, residing in Elkton.

— Samuel H. Turner, Rector of Chester parish, Kent county.

— Daniel Stephens, Rector of St. Paul's, Queen Anne's county.

— Thomas Bayne, Rector of St. Peter's, Talbot county.

— William Stone, Rector of Stepney parish, Somerset county.

— James Laird, Rector of Somerset parish, Somerset county.

Virginia.

No list of the Clergy in this state was furnished to the Convention.

South Carolina.

The Right Rev. Theodore Dehon, D. D. Bishop.

The Rev. John Barnwell Campbell, Rector of St. Helena's church, Beaufort.

— Frederick Dalcho, Deacon, officiating in St. Paul's, Stono.

— Andrew Fowler, Rector of the church on Edisto Island.

— Hugh Fraser, Rector of All Saints.

— Christopher E. Gadsden, assisting minister of St. Philip's, Charleston.

— Christian Hanckel, Deacon, officiating in St. Luke's parish.

— Philip Matthews, Rector of the church on St. Helena's Island.

— Thomas Mills, D. D. Rector of St. Andrew's parish.

The Rev. William Percy, D. D. Rector of the third Episcopal church, Charleston.

— James Dewar Simons, Rector of St. Philip's church, Charleston.

— Charles Blair Snowden, Rector of St. Stephen's.

— John Jacob Tschudy, Rector of St. John's parish, Berkley.

— Joseph Weaver, Rector of St. Thomas and St. Dennis.

Clergymen not having Cures.

The Rev. Thomas Gates, D. D.

— Milwood Pogson.

— Paul Feropier Gervais,

— — O. Farrell.

Certificate of Bishop Moore's consecration.

Know all men by these presents, that we, William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania, presiding Bishop ; John Henry Hobart, D. D. assistant Bishop of the Protestant Episcopal Church in the state of New York ; Alexander Viets Griswold, D. D. Bishop of the Protestant Episcopal Church in the eastern diocese, and Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church in the state of South Carolina, under the protection of Almighty God, in St. James's Church, in the city of Philadelphia, on Wednesday, the eighteenth day of May, in the year of our Lord one thousand eight hundred and fourteen, did then and there rightly and canonically consecrate our beloved in Christ, Richard Channing Moore, D. D. Rector of St. Stephen's Church, in the city of New York, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the state of Virginia, to which he hath been elected by the Convention of said state.

Given in the city of Philadelphia, this eighteenth day of May, in the year of our Lord one thousand eight hundred and fourteen.

WILLIAM WHITE,	(L. S.)
JOHN HENRY HOBART,	(L. S.)
ALEXANDER V. GRISWOLD,	(L. S.)
THEODORE DEHON,	(L. S.)

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FIRST APPENDIX.

CANONS

FOR THE

GOVERNMENT

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

BEING THE

SUBSTANCE OF VARIOUS CANONS

ADOPTED IN

GENERAL CONVENTIONS

OF SAID CHURCH,

Held in the Years of our Lord 1789, 1792, 1795, 1799, 1801, 1804, and set forth, with alterations and additions, in General Convention, A. D. 1808.

LIKEWISE,

THE CANON OF 1811, AND THE CANONS OF 1814.

TO WHICH ARE ANNEXED,

THE CONSTITUTION OF THE CHURCH;

The Prayer to be used at the Meetings of Convention; and the Course of Ecclesiastical Studies.

FIRST APPENDIX

CANONS

FOR THE

GOVERNMENT

OF THE

PROTESTANT EPISCOPAL CHURCH

ADVERTISEMENT.

IN THE

UNITED STATES OF AMERICA:

WITH each of the Journals to 1804, inclusively, the Canons passed at the time were published, and numbered 1, 2, 3, &c. In the Convention of 1808, as well the preceding Canons, as those at that time passed, were differently numbered, in consequence of the arranging of them under suitable heads. They are now printed as in the edition of those then published, except, that of the last of them the title alone appears, it having been since repealed. The Canons of 1811 and those of 1814, are exhibited as of the said years respectively, and those of the latter year are accordingly numbered 1, 2, and 3.

GENERAL CONVENTIONS

OF SAID CHURCH

Printed in the Year of our Lord 1822, 1823, 1824, 1825, 1826, and 1827, with alterations and additions, in General Convention, A. D. 1828.

THE NEW YORK

THE CANON OF 1811 AND THE CANON OF 1814

TO WHICH ARE APPENDED

THE CONSTITUTION OF THE CHURCH

The Prayer to be used at the Meetings of Conventions and the Course of Ecclesiastical Studies

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CONSTITUTION

Of the Protestant Episcopal Church in the United States of America.

Art. 1. THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America *on the third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May in every third year afterwards*, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for: and this Church, in a majority of the states which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two states shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

Art. 2. The church in each state shall be entitled to a representation of both the clergy and the laity; which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state; and, in all questions, when required by the Clerical and Lay Representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order: The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies; or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the churches which shall have adopted, or may hereafter adopt, this constitution, no deputies, either lay or clerical, should attend at any General Convention, the church in such state shall, nevertheless, be bound by the acts of such Convention.

Art. 3. The bishops of this church, when there shall be three or more, shall, whenever general conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the house of deputies, composed of clergy and laity: and when any proposed act shall have passed the house of deputies, the same shall be transmitted to the house of bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And, in all cases, the house of bishops shall signify to the convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a general convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a bishop shall then preside.

Art. 4. The bishop or bishops in every state shall be chosen agreeably to such rules as shall be fixed by the convention of that state : and every bishop of this church shall confine the exercise of his Episcopal office to his proper diocese or district ; unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any church destitute of a bishop.

Art. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution.

Art. 6. In every state, the mode of trying clergymen shall be instituted by the convention of the church therein. At every trial of a bishop, there shall be one or more of the Episcopal order present ; and none but a bishop shall pronounce sentence of deposition or degradation from the ministry, on any clergyman, whether bishop, or presbyter, or deacon.

Art. 7. No person shall be admitted to Holy Orders, until he shall have been examined by the bishop and by two presbyters, and shall have exhibited such testimonials, and other requisites, as the canons in that case provided may direct : nor shall any person be ordained, until he shall have subscribed the following declaration—" I do believe the holy scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation : And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign bishop shall be permitted to officiate as a minister of this church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

Art. 8. A book of common prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating bishops, priests and deacons, when established by this or a future general convention, shall be used in the Protestant Episcopal Church in those states which shall have adopted this constitution.

No alteration or addition shall be made in the Book of Common Prayer, or other offices in the church, unless the same shall be proposed in one general convention, and by a resolve thereof made known to the convention of every diocese or state, and adopted at the subsequent general convention.

Art. 9. This constitution shall be unalterable, unless in general convention, by the church, in a majority of the states which may have adopted the same ; and all alterations shall be first proposed in one general convention, and made known to the several state conventions, before they shall be finally agreed to, or ratified, in the ensuing general convention.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the second day of October, 1789.

The first article was amended in general convention, 1804.

The third article was amended in general convention, 1808.

The second paragraph of the eighth article was added in general convention, 1811.

CANONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

Agreed on in the several General Conventions of said Church, and set forth, with Alterations and Additions, in General Convention, 1808.

CANON I.—*Of the Orders of Ministers in this Church.*

IN this church there shall always be three orders in the ministry, viz. bishops, priests, and deacons.

CANON II.—*Of the Election of Bishops.*

No diocese or state shall proceed to the election or appointment of a bishop, unless there be at least six officiating presbyters residing therein, and who, agreeably to the canons of the church, may be qualified to vote for a bishop; a majority of whom at least shall concur in such election. But the conventions of two or more dioceses or states, having together nine or more such presbyters, may associate and join in the election of a bishop.

CANON III.—*Certificates to be produced on the part of the Bishops elect.*

Every bishop elect, before his consecration, shall produce to the bishops to whom he is presented for that holy office, from the convention by whom he is elected a bishop, and from the house of clerical and lay deputies in general convention, certificates, respectively, in the following words, viz.

Testimony from the Members of the Convention, in the State or Diocese from whence the Person is recommended for Consecration.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that *A. B.* is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a bishop, to the honour of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

The above certificate shall be presented to the house of clerical and lay deputies, in general convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty

God, testify, that *A. B.* is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

CANON IV.—Of Standing Committees.

In every state or diocese there shall be a standing committee, to be appointed by the convention thereof.

CANON V.—Of the Consecration of Bishops in the Recess of the General Convention.

If, during the recess of the general convention, the church in any state or diocese should be desirous of the consecration of a Bishop, the standing committee of the church in such state or diocese may, by their president, or by some person or persons, specially appointed, communicate the desire to the standing committees of the churches in the different states, together with copies of the necessary testimonials; and if the major number of the standing committees shall consent to the proposed consecration, the standing committees of the state or diocese concerned, may communicate the evidences of such consent, together with the other testimonials, to any three Bishops of this church, who may thereon proceed to the consecration. The evidences of the consent of the different standing committees, shall be in the form prescribed for the house of clerical and lay deputies in general convention; and without the aforesaid requisites, no consecration shall take place during the recess of the general convention.

CANON VI.—Of the Age of those who are to be ordained or consecrated.

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor priest's orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except, for reasonable causes, it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this church, until he shall be thirty years old.

CANON VII.—Of Candidates for Orders.

Every person, who wishes to become a candidate for orders in this church, shall give notice of his intention to the Bishop, or to such body as the church in the diocese or state in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this church, unless he shall have produced to the Bishop of the diocese or state, to whom he intends to apply for orders, a certificate from the standing committee of said diocese or state, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly and honestly; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications, as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church.

With this enumeration of qualifications, it ought to be made known

to the candidate, that the church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces, which are called in scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any state or diocese where there is no Bishop, the standing committee may, on the evidence aforesaid, admit the person as candidate; unless the person should be desirous of being considered as a candidate for orders in some state or diocese, where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other bishop of this church.

CANON VIII.—*Of the conduct required in Candidates for Orders.*

The Bishop or other ecclesiastical authority who may have the superintendence of candidates for orders, shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON IX.—*Of the Learning of those who are to be ordained.*

No person shall be ordained in this church, until he shall have satisfied the Bishop and the presbyters by whom he shall be examined, that he is well acquainted with the holy scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable, that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the clerical members of the standing committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the gospel ministry.

CANON X.—*Of the preparatory Exercises of a Candidate for Deacon's Orders.*

There shall be assigned to every candidate for deacon's orders, four different examinations, at such time and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the state or diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the house of bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue.

At the second examination—on the books of scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the church, and of the diocese or state for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the house of bishops. At each of the forementioned examinations, he shall produce and read a sermon or discourse, composed by himself on some passage of scripture previously assigned him; which sermon or discourse, shall be submitted to the criticism of the Bishop and clergy present. And before his ordination he shall be required to perform such exercises in reading in the presence of the Bishop and clergy, as may enable them to give him such advice and instructions, as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a diocese where there is no Bishop, the standing committee shall act in his place for the purpose of carrying into effect this canon; and in this case, the candidate shall be examined by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the canons.

A Clergyman who presents a person to the Bishop for orders, as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

CANON XI. *Of the preparatory Exercises of a Candidate for Priest's Orders.*

A candidate for Priest's orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacon's orders.

CANON XII. *Of the Testimonials to be produced on the part of those who are to be ordained.*

No person shall be ordained Deacon or Priest in this church, unless he exhibit to the Bishop the following testimonial from the standing committee of the diocese or state, over which the Bishop presides to whom he applies for holy orders; which recommendation shall be signed by the names of a majority of the committee duly convened, and shall be in the following words:

"We, whose names are hereunder written, testify, that *A. B.* hath laid before us satisfactory testimonials, that for the space of three years last past he hath lived piously, soberly, and honestly; and hath not written,

taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and, moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands this — day of —, in the year of our Lord —.”

But before a standing committee shall proceed to recommend any candidate as aforesaid to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church; testimonials of his piety, good morals, and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the standing committee testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the said fact being ascertained by the certificate of said minister and vestry, the standing committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable clergyman of the said church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a standing committee of any church destitute of a Bishop, if he have resided for the greater part of the three years last past within the diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the church in the state or diocese for which he is to be ordained.

In the case of a candidate for Priest's orders, his letters of orders as Deacon, shall be received by the standing committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacon's orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

CANON XIII. *Of the Titles of those who are to be ordained.*

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or, unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church, in the state for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a pastor by some one of the vacant churches in that state.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other diocese; and he shall officiate in such places, as the Bishop or ecclesiastical authority to which he is subject may direct.

CANON XIV. *Of candidates coming from places within the United States, in which the constitution of this church has not been acceded to.*

It is hereby declared, that the canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committee of the diocese.

CANON XV. *Of the times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks, viz:—The second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XVI. *Of candidates who may be refused orders.*

No Bishop shall ordain any candidate, until he has required of him, whether he has ever directly or indirectly applied for orders in any other diocese or state; and if the Bishop has reason to believe that the candidate has been refused orders in any other diocese or state, he shall write to the Bishop of the diocese, or, if there be no Bishop, to the standing committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every state or diocese, or, where there is no Bishop, to the standing committee.

CANON XVII. *Of those who have officiated as Ministers among other denominations of christians, and apply for orders in this church.*

When any person who has officiated as a minister among any other denomination of christians, shall apply for orders in this church, the Bishop to whom application is made, being satisfied, on examination according to the canons, that he is a man of piety and unexceptionable character, that he holds the doctrines of the church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the standing committee duly convened, may ordain him as soon as is convenient. In all such cases, the standing committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

CANON XVIII. *Of Clergymen ordained for foreign parts.*

No Bishop of this church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the standing committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this church. And should any such clergyman so ordained wish to settle in

any congregation of this church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

CANON XIX. *Respecting Candidates for orders who are Lay Readers.*

No candidate for holy orders shall take upon himself to perform the service of the church, but by the license of the Bishop or ecclesiastical authority of the diocese or state in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the absolution nor benediction; he shall not assume the dress nor the stations which are appropriate to clergymen ministering in the congregation, and shall officiate from the desk only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or homilies to be read; nor shall any lay reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.

A non-conformity to this canon, shall be deemed in all cases a disqualification for holy orders.

CANON XX. *Of Episcopal Visitation.*

Every Bishop in this church shall visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every Bishop, to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every church or congregation, to make such provision accordingly.

The Bishop of any diocese, state or district, may, on the invitation of the convention, or standing committee of the church in any state or diocese where there is not a Bishop, visit and perform the episcopal offices in that state, or part of the state, as the case may be; provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocese of such Bishop, until a Bishop is duly elected and consecrated for such state or diocese, or until the invitation given by the convention or standing committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings, at every visitation of his diocese.

CANON XXI. *Of the duty of Ministers in regard to Episcopal Visitation.*

It shall be the duty of ministers, to prepare children and others for the holy ordinance of confirmation. And on notice being received from the bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens or vestry, to give information to the bishop of the state of the congregations, under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring, or send to the bishop, at the stated meeting of the convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the convention.

CANON XXII. *Of Parochial Instruction.*

The ministers of this church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated chatechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the church.

CANON XXIII. *Of Episcopal Charges and Pastoral Letters.*

It is deemed proper, that every bishop of this church shall deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his diocese, pastoral letters on some points of christian doctrine, worship, or manners.

CANON XXIV. *Of a Council of Advice.*

In every diocese or state where there is a bishop, the standing committee shall be a council of advice to the bishop. The president of the standing committee, shall be the person to summon them. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

CANON XXV. *Notorious Crimes and Scandals to be censured.*

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubrick, and may be further proceeded against, to the depriving them of all privileges of Church membership, according to such rules or process as may be provided, either by the general convention, or by the convention in the different states or dioceses.

CANON XXVI. *Sober Conversation required in Ministers.*

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this church, or having been otherwise regularly ordained and admitted a minister in this church, shall discontinue all exercise of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship, or of the holy eucharist, according to the offices of this church; such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or sus-

pension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided by the conventions in the different states or dioceses.

CANON XXVII. *Of publishing the Sentence of Degradation against a Clergyman.*

Whenever a clergyman shall be degraded, agreeably to the canons of any particular church in the union, the bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all bishops of this church; and, where there is no bishop, to the standing committee.

CANON XXVIII. *Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.*

If a clergyman of the church, in any diocese or district within this union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office, the bishop, or if there be no bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

CANON XXIX. *Concerning the election and institution of ministers into Parishes or Churches.*

It is hereby required, that on the election of a minister into any church or parish, the vestry shall deliver, or cause to be delivered, to the bishop, or, where there is no bishop, to the standing committee of the diocese, notice of the same, in the following form, or to this effect:

We, the church wardens, (or, in case of an associated rector or an assistant minister, We, the rector and church wardens) do certify to the Right Rev. (naming the bishop) or to the Rev. (naming the president of the standing committee,) that (naming the person) has been duly chosen rector (or associated rector, or assistant minister, as the case may be,) of (naming the parish, or church, or churches.)

Which certificate shall be signed with the names of those who certify.

And if the bishop or the standing committee be satisfied that the person so chosen is a qualified minister of this church, the bishop, or the president of the standing committee, shall transmit the said certificate to the secretary of the convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a presbyter, the bishop, or president of the standing committee, may, at the instance of the vestry, proceed to have him instituted according to the office established by this church. But if he be a deacon, the act of institution shall not take place till after he shall have received priest's orders, when the bishop or president may have it performed.

But if the bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No minister who may be hereafter elected into any parish or church,

shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a bishop, until he shall have been instituted according to the office prescribed by this church.

This canon shall not be obligatory on the church in those dioceses or states, with whose usages, laws, or charters it interferes. Nor shall any thing in this canon, or in any other canon, or in any service of the church relative to the office of associated rectors, apply to the church in those states or dioceses where this office is not recognized by the constitution, laws, or canons thereof.*

But it is to be understood, that this church designs not to express any approbation of any laws or usages, which make the station of a minister dependant on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the churches of the most acknowledged orthodoxy and respectability.†

CANON XXX. *Respecting the Dissolution of all Pastoral Connection between Ministers and their Congregations.*

When any minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or state; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the convention of the state or diocese, until they have made such satisfaction as the convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this church, or be eligible into any church or parish within the states which have acceded to the constitution of this church, until he shall have made such satisfaction as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connection between a minister and his congregation, the Bishop, or, if there be no Bishop, the standing committee, shall direct the secretary of the convention to record the same. But if the dissolution of the connection between any minister and his congregation be not regular or canonical, the Bishop or standing committee, shall lay the same before the Convention of the diocese or state, in order that the above mentioned penalties may take effect.

This canon shall not be obligatory upon those states or dioceses, with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

* As the following resolution of the general convention of 1808 relates to associated rectorships, it is here inserted.

“Whereas associated rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved, unanimously, That it be recommended to the different state conventions of this church not to authorize in future associated rectorships, and that when the existing associated rectorships shall expire, not to renew the same.”

† See the 2d canon of 1814.

CANON XXXI. *Concerning Ministers removing from one Diocese or state to another.*

No minister removing from one diocese to another, or coming from any state or district which may not have acceded to the constitution of this church, shall be received as a minister by any congregation of this church, until he shall have presented to the vestry thereof, a certificate from the ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report, for error in religion, or viciousness of life during the three years last past; which testimonials shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the standing committee or committees of the diocese or dioceses wherein he has resided; which committee or committees shall, in all cases, be duly convened: or, in case he comes from a state or district not in connection with this church, and having no convention, by three clergymen of this church. Nor shall any minister, so removing, be received by any vestry, or acknowledged by any Bishop or convention, as a minister of the church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him in any diocese, to the ecclesiastical authority of the diocese in which he resides.

CANON XXXII. *Respecting Differences between Ministers and their Congregations.*

In cases of controversy between ministers, who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the convention of the state. And if it appear to the Bishop and his presbyters, or, if there be no Bishop, to the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, that the controversy has proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the church, the Bishop and his presbyters, or, if there be no Bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, shall recommend to such ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the Bishop and his presbyters, or, if there be no Bishop, to the convention, or the standing committee of the diocese or state, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his presbyters, or, if there be no Bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the canons of the church, to suspend the former from the exercise of any ministerial duties within the diocese or state; and prohibit the latter from a seat in the convention, until they

retract such refusal, and submit to the terms of the recommendation : and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This canon shall apply also to the cases of associated rectors and assistant ministers and their congregations.

This canon shall not be obligatory upon the church in those states or dioceses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

CANON XXXIII. *Of the officiating of Ministers of this Church in the Churches, or within the parochial cures of other Clergymen.*

No clergyman belonging to this church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen, or trustees of the congregation. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause his consent to any other minister of this church to officiate within his cure, the church-wardens, vestrymen, or trustees of such congregation, shall, on proof of such neglect and refusal before the Bishop of the diocese, or, if there be no Bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this church in any state, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

CANON XXXIV. *Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the book of common prayer, as the same is or may be established by the authority of the general convention of this church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV. *Of the officiating of Persons not Ministers of this Church.*

No person shall be permitted to officiate in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church-wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof in this church, the minister, or, in case of vacancy or absence, the church-wardens, vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

CANON XXXVI. *Of Clergymen ordained by foreign Bishops, and desirous of officiating or settling in this church.*

A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate, signed by the Bishop of the diocese, or, if there be no Bishop, by a majority of the standing committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church; and also that he has exhibited to the Bishop or standing committee satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any parish or church as the minister thereof, the Bishop, or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing in the church there; and he must also have resided one year in the United States.

And if any such foreign clergyman shall remove from one diocese to another, before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers removing from one diocese or state to another.

CANON XXXVII. *To prevent a Congregation in any Diocese or State from uniting with a Church in any other Diocese or State.*

Whereas a question may arise, whether a congregation within the diocese of any Bishop, or within any state or diocese in which there is not yet any Bishop settled, may unite themselves with the church in any other diocese or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this church shall be considered as belonging to the body of the church of the diocese, or of the state within the limits of which they dwell, or within which there is seated a church to which they belong. And no clergyman, having a parish or cure in more than one state or diocese, shall have a seat in the convention of any state or diocese, other than that in which he resides.

CANON XXXVIII. *To empower the Bishop in each Diocese or District to compose forms of Prayer or Thanksgiving for extraordinary occasions.*

The Bishop of each diocese or district may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such forms in his church on such occasions. And the clergy in those states or dioceses in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other state or diocese.

CANON XXXIX. *Of the due Celebration of Sundays.*

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XL. *Ministers to keep a Register.*

Every minister of this church shall keep a register of baptisms, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those who, on due enquiry, he shall find to have been baptized in this church; or who, having been otherwise baptized, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this church: whereby such persons shall have attached themselves to the same.

CANON XLI. *A List to be made and published, of the Ministers of this Church.*

The secretary of the general convention shall keep a register of all the clergy of this church, whose names shall be delivered to him in the following manner; that is to say:—Every Bishop of this church, or, where there is no Bishop, the standing committee of the diocese or district, shall, at the time of every general convention, deliver, or cause to be delivered, to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the general convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the general convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

CANON XLII. *Of the mode of calling Special Meetings of the General Convention.*

The right of calling special meetings of the general convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the house of bishops, is to preside at the next general convention; provided, that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any special convention, shall be that fixed on by the preceding general convention for the meeting of the next general

convention, unless circumstances, to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

CANON XLIII. *Prescribing the mode of publishing authorized Editions of the Book of Common Prayer, &c.*

The Bishop of this church, in any state or diocese, or, where there is no Bishop, the standing committee, are authorised to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the common prayer book, book of offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the standing committee, to give public notice that such edition is not authorised by the church.

The edition of the articles of religion set forth by the Bishop of this church in Pennsylvania, agreeably to the order of the general convention of 1804, shall be the standard copy. The octavo edition of the common prayer book, published in New York in 1793, by Hugh Gaine, and the quarto edition of the book of offices, &c. of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or standing committee may appoint for superintending any publication.

CANON XLIV. *Concerning the mode of transmitting Notice of all matters submitted by the General Convention to the consideration of the State or Diocesan Conventions.*

It shall be the duty of the secretary of the general convention, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several state or diocesan conventions, to give a particular notice thereof to the ecclesiastical authority of this church in every state or diocese.

CANON XLV. *Providing for an accurate view of the state of the Church from time to time.*

As a full and accurate view of the state of the church, from time to time, is highly useful and necessary, it is hereby ordered, that every minister of this church shall present or forward, at every annual convention, to the Bishop of the diocese, or, where there is no Bishop, to the president of the convention, a statement of the number of baptisms, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the convention.

At every annual state or diocesan convention, the bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the convention, the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and, in general, all matters tending to throw light on the affairs of the diocese: which address shall be inserted on the Journals.

At every general convention, the Journals of the different state conventions since the last general convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocese, shall be presented to the house of clerical and lay deputies. And the parochial reports inserted on those Journals, together with the Episcopal addresses, shall be read in the said house. And a particular inquiry shall be instituted into the state of the church in each diocese, and particularly into the attention paid to the canons and rules of the church. A committee shall then be appointed to draw up a view of the state of the church, and to make report to the house of clerical and lay deputies; which report, when agreed to by the said house, shall be sent to the house of bishops, with a request, that they will draw up and cause to be published, a pastoral letter to the members of the church.

It shall be the duty of the secretary of the convention of every diocese or state, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the house of clerical and lay deputies, at every general convention, the documents and papers specified in this canon.*

CANON XLVI. *Providing for making known the Constitution and Canons of the Church.†*

In general convention, at Baltimore, May, 1808.

By order of the House of Bishops.

WILLIAM WHITE, D. D. President.

Attested,

JAMES WHITEHEAD, D. D. Secretary.

By order of the House of Clerical and Lay Deputies,

ABRAHAM BEACH, D. D. President.

Attested,

JOHN HENRY HOBART, D. D. Secretary.

(o)

CANON OF 1811.

Canon repealing the 46th Canon.

The 46th canon, providing for making known the constitution and canons of the church, is hereby repealed.

House of Clerical and Lay Deputies,

ISAAC WILKINS, President.

Ashbel Baldwin, Secretary.

House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Philo Shelton, Secretary.

CANONS OF 1814.

CANON I. *Concerning the Alms and Contributions at the Holy Communion.*

Whereas, it appears, that no direction has been made, as to the mode in which the alms and contributions at the administration of the holy

* See the III^d canon of 1814.

† See the canon of 1811.

communion are to be applied, it is hereby declared, that they shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON II. *Altering and explaining the 29th Canon, concerning the election and institution of Ministers.*

So much of the 29th canon of 1808, as requires the institution of an assistant minister, in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a deacon from a seat and vote in any convention where he is not excluded by the constitution and canons of the church in any diocese, is hereby repealed. It is also declared, in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON III. *Repealing part of the 45th Canon of 1808.*

That part of the 45th canon of 1808, which requires that the parochial reports inserted on the journals of each state or diocesan convention, shall be read in the house of clerical and lay deputies in general convention, is hereby repealed.

By order of the house of Bishops,

WILLIAM WHITE, D. D. Presiding Bishop.

Attest. Jackson Kemper, Secretary.

By order of the house of clerical and lay deputies,

JOHN CROES, D. D. President.

Attest. Ashbel Baldwin, Secretary.

A PRAYER

To be used at the meetings of Convention, adopted in General Convention, 1799.

ALMIGHTY and everlasting God, who, by thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy church to the end of the world; we beseech thee to be present with the council of thy church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen.*

Course of Ecclesiastical Studies, established by the House of Bishops in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.

IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not

only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books, in proof of the *divine authority of christianity*; such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacrae*; and Butler's *Analogy*. To the above should be added some books, which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *Commentators*; such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge on the *New*: being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the scriptures, let him read some work or works which give an account of the *design* of the different books, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canon of Scripture*, Collier's *Sacred Interpreter*, Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each book, and explain the more *difficult passages* of it. He is supposed to know enough of *Profane History*, to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of scripture. For instance; the student having proceeded as far as the *Deluge*, may read some *author* who gives a larger account than the *commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *Chronology*: all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices*; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *Prophecies*, than can be expected from the commentators, will be desirable, and for this purpose, let Bishop Newton's *Work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's.

Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers*; which may be considered as one of the best expedients, for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelier's edition; but there are translations of most of them by Archbishop Wake, and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the *study* of the two questions, of our *Lord's Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *discipline of the primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's *Original draft of the primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History* for the *Epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants, a safe way to Salvation*, and Dr. Barrow's *Treatise of the Pope's supremacy*. Here also, let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*; a very able work; but in the reading of which, some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *Divines* of the *established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be

again had to Mr. Hooker's *Work*, and to the *London cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic method*. Bishop Pearson's *Exposition of the Creed*, may be considered as a small system; and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-Nine Articles*. Then, let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the grounds on which the different services are constructed, and the meaning of the *Rubrics*. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the Pastoral office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its *Rubrics*, is, that by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons*, should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the journals.

To set down what books shall be *essential*, no student to be ordained without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows:—Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the study of the *Scriptures* a latitude of choice among approved *Commentators*; it being understood, that if the student cannot, on the grounds contained in some good commentary, give an account of the different books, and explain such passages as may be proposed to him, this is of itself a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

Library for a Parish Minister, prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.

The books mentioned are divided into four classes.

"The first, containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the divine authority of the Scriptures: the third, such as explain the doctrines and discipline of the church, and the duties of its Ministers: and the fourth, miscellaneous, including sermons and Ecclesiastical History.

"CLASS THE FIRST."

"Bible, with marginal references, 8vo.
Crutwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. folio.
Doddridge's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Collier's Sacred Interpreter, 2 vols. 8vo.
Jenning's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.
Campbell's Translation of the Gospels, 2 vols. 4to.
Marsh's Michaelis, 3 vols. 8vo.
Bowyer's Conjectures on the New Testament, 4to.
Macknight's Harmony, 4to.
Macknight on the Epistles, 3 vols. 4to.
Lowman on the Revelation, 8vo.
Oliver's Scripture Lexicon, 8vo.
Macbean's Dictionary of the Bible, 8vo.

"CLASS THE SECOND.

"*Stillingfleet's* Origines Sacrae, 2 vols. 8vo.
Clarke's Grotius, 8vo.
Clarke's Evidences of Natural and Revealed Religion, 8vo.
Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8vo.
——— *Horæ Paulinæ*, 8vo.
Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols. 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.

In addition to the preceding may be recommended the following list of Sermons and devotional and practical Books.

Sermons by Bishop Pearce.
——— by Bishop Wilson.
——— by Bishop Horne.

Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

"CLASS THE THIRD.

"*Burnet's* History of the Reformation, 3 vols. folio.
——— Exposition of the 39 Articles, 8vo.
——— Pastoral Care, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on the Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on Infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.
Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
——— Appendix to do. 2 vols.

"CLASS THE FOURTH.

"*Cudworth's* Intellectual System, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.
Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connection, 4 vols. 8vo.
Prideaux's Connection, 4 vols. 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical History, 6 vols. 8vo.
Burn's Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 3 vols. folio.
Tillotson's Works, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar armed, 2 vols. 8vo.
Tracts by Society for Christian Knowledge, 12 vols. 12mo.

——— by Bishop Porteus.
——— by Dr. Jortin.
——— by Dr. Brady.

Sermons by the late Right Rev. Bishop
Seabury, of this Church.

— by the late Rev. Dr. Smith, of
the same.

Bishop Gibson's Tracts.

Bishop Horne's Commentary on the
Psalms.

Rev. Wm. Jones's (of Nayland) Works.

Nelson's Festivals and Fasts of the
Church.

Nelson's Practice of true Devotion.

— Christian Sacrifice.

Bishop Taylor's Rule of Holy Living and
Dying.

Scougall's Life of God in the Soul of
Man.

Dr. Sherlock on Death.

— on Judgment.

— on a Future State.

— on Providence.

By order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

SECOND APPENDIX.

(NO. I.)

A

PASTORAL LETTER

TO THE

MEMBERS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA,

FROM THE

HOUSE OF BISHOPS OF SAID CHURCH,

ASSEMBLED IN

GENERAL CONVENTION,

AT BALTIMORE,

MAY, 1808:

A PASTORAL LETTER

From the House of Bishops of the Protestant Episcopal Church to the Members of the same.

BRETHREN,

BEING assembled in general convention, with the clerical and lay deputies of our communion, we embrace the opportunity of addressing you on its concerns. But before we proceed to the subjects of advice contemplated by us on this occasion, we lift up our hearts to the Father of mercies, thanking him for our being in possession of all that we esteem necessary for the professing of his holy and eternal truth. And while we ascribe this benefit to his unbounded goodness, we recognize in it the truth of the promises made to the church by her divine Head, of being with her to the end of the world.

It is within the memory of many of you, that when these states, in the course of divine Providence, became elevated to a place among the nations of the earth; and when, in consequence, our congregations, planted under the jurisdiction of the Church of England, were withdrawn from it, they had no longer any common centre of union; being not only without an entire ministry, but severally in a state of separate independence, inconsistent with the catholic principles which they had inherited from their founders. Under these circumstances, there was required no small measure of faith, as well in the integrity of our system, as in the divine blessing on any endeavours which might be begun, to elevate us above those apprehensions which described the continuance of our communion as problematical, if not to be despaired of.

From correspondence in some instances, and from personal communications in others, it soon appeared, that there was at least so much attachment to the religious principles of our church, as ought to prevent our considering of her cause as desperate. The correctness of this sentiment became confirmed, by connections speedily created of our churches, until then detached from one another, on terms which contemplated the perpetuating of the communion, with all the distinguishing properties of the Church of England. And the unanimity with which this was accomplished, afforded a pleasing presage of whatever else we now gratefully remember.

We were, however, without that order of the ministry, which we had learned from scripture and primitive antiquity, to be essential to the due conducting of ecclesiastical concerns; and to the clothing of others with authority to preach the word, and to administer the sacraments. The effects of this had become conspicuous, during the war then recently ended; in the course of which, the greater number of our congregations had become deprived of their ministers, without opportunities of replacing them. Matters were approaching to the extreme, in which the voice of a duly authorized ministry would not have been heard within our walls. And what deepened the gloom of the prospect, were the restraints laid on our former ecclesiastical superiors, by the establishments under which they held their stations; and which, unless removed by authorities to which we could not with propriety apply, might prevent them from extending to us that aid, which, it was presumed, their christian charity would otherwise dispose them to bestow.

Under these circumstances, recourse was had to the archbishops and bishops of England, who best knew the nature of any civil impediments in their way, and were the best judges of the means expedient for the removing of them. That we now address you in our official characters, is an evidence of the success of the application. And it ought not to be noticed in this place, without the record of a debt of gratitude to the prelates of England generally, and to their lately deceased venerable primate* in particular, who exerted all the influence of his high station, to accomplish the wishes of this church; and who, at last, carried them into effect, with a deportment which endeared his character to those who received the succession from his hands. While we thus do justice to the source to which we principally looked in consequence of past habits and a sense of past benefits, it is with pleasure we acknowledge a similar debt of gratitude to the episcopacy which, in Scotland, survived the revolution in that country in the year 1688. Although the succession from thence derived is now incorporated with that obtained from England, yet we retain a sense of the benefit, and offer up our prayers for the perpetuity and the increase of the Episcopal Church of Scotland.

Even when the succession had been obtained, there was far from being a certainty of combining our church throughout the union. An important step for the accomplishing of this, was the uniting in a common liturgy. And although there was reason to believe, that the liturgy of the Church of England was substantially acceptable to us all; yet there were some parts of it, utterly inconsistent with the new relations in which we stood; while, in regard to the rest, there was room for considerable difference of opinion, on points confessedly within the sphere of human prudence. The case was full of difficulties; which were at last removed by that consent in all things necessary, and that temper of concession in matters subjected to discretion, which led to the establishment of the book of common prayer, now the standard of the public worship of our church.

There remained a work, in itself more fruitful than any hitherto noticed, of discord and dissent. Our church had not made a profession of christian doctrine, with a reference to the points on which it has been contradicted, by what we conceive to be dangerous error. It is true, that the articles of the Church of England, except the parts of them abrogated by the revolution, might still be considered as binding on churches, which had been founded on a profession of them. There was, however, wanting an explicit declaration to silence all doubt, in regard to their binding operation. And this, although a matter encumbered with much embarrassment, was at last happily effected.

Whatever labours, and whatever cares there may have been bestowed for the accomplishing of the objects stated in this address, there must have been an ample compensation for them, in an observation of their effects. These are, indeed, far short of our wishes, and what should still be the object of our endeavours: yet it must be confessed, that there has not only been an arresting of the state of decline which threatened a dissolution; but such a religious prosperity in many places, and such a prospect of it in many more, as are at once a reward of zeal and an incentive to it. By communications made to us from the church in

* The Most Rev. John Moore, D. D. late Archbishop of Canterbury.

several states, in obedience to the 11th canon of the last general convention, we have been favoured with a more satisfactory view of this subject than had been before possessed by us. While we record this, we take occasion from it to express our expectations, that similar reports will be more generally transmitted to the next triennial meeting. For we have to lament, that the communications exacted by the said canon, have not been universal; owing, perhaps, to its not having been sufficiently made known; or perhaps, to there not having been sufficiently understood the object of it. We are not to learn, how far such returns must be, from an exact measure of the power of godliness. Yet, where there is a growth of the profession of religion, there is occasion for charity to hope, and even ground in human nature to justify the belief, that there must be, in some proportion, an increase of its holy influence over the heart.

While we look back with gratitude on the blessings of Almighty God vouchsafed to our communion, it is for the purpose of a due improvement of them, that we now present them to the view of its members: and, for the accomplishment of this, we invite their attention to the resulting considerations, as they affect *doctrine—worship—discipline—and* the end of all, an *holy life and conversation*.

In regard to *doctrine*; although it would be foreign to the design of this address, to display to you the whole body of christian truth, as affirmed in the articles of our church; yet we think ourselves called on by the occasion, to refer to some points, the contrary to which are the most apt to show their heads, among persons calling themselves of our communion. For the guarding of you, therefore, against that great danger, we affectionately remind you, that whatever derogates from the divinity of our blessed Saviour, or from the honour due to the Holy Spirit, with the Father and with the Son, divine; that whatever detracts from our Lord's sufferings on the cross, as a propitiatory sacrifice for sin; that whatever supposes man in himself competent to his salvation, or to any advance towards it, without the grace of God going before to dispose him to the work, and concurring with him in the accomplishment of it; also, that whatever describes the favour of God in this life, and the happiness which he offers to us in another, as the purchase of human merit, or any thing else than of the free grace of God in Christ, and through the merits of his death; still, in connection with its end, which is the bringing of us to be holy in heart and in conversation; in short, that whatever is in the least degree infected with the poison of the recited errors, was intended to be guarded against by our church, in her decisions in regard to doctrine.

We are not ignorant of the prejudices, which represent all ecclesiastical decisions on these and the like points, as the arbitrary acts of man, interfering with the word of God revealed in scripture. And we are ready to acknowledge that, did this charge lie, the matter censured would be not only presumptuous in itself, but especially inconsistent in a church which has so explicitly declared her sense, that the scriptures contain all things necessary to belief and practice. Let it then be understood, that we disclaim all idea of adding to the word of God, or of its being infallibly interpreted by any authority on earth. Still, it lies on the ministers of the church to open to their flocks the truths of scripture, and to guard them against interfering errors. What then is the making of a declaration of the sense of the church, but her doing that as a social body, which must be done by her pastors individually; although, as may be supposed in some instances, not with due judgment and de-

liberation? It is evident, indeed, that this does not answer the objection in another shape in which it meets us—the supposed hardship laid on those who are otherwise minded, than as the standard may have prescribed. Still, the church exercises in this matter no power, but such as must be exercised by every minister in his individual capacity, under the danger of great abuse; the effect of there being always the interference of discretion, and sometimes that of passion. To go no further, than to the few evangelic truths which have been referred to: there is no faithful minister of Christ who will endure the denial of them, in a church under his pastoral care, and in circumstances in which there shall be no authority superior to his own, for the remedying of the evil; and not exercise that authority, within its reasonable limits, in order to defend his flock from errors. Thus, there would and ought to be accomplished by the individual, in the event of the silence of the church, what she has rescued from arbitrary will, and made the subject of deliberate law.

While we exhort all to sustain the evangelic truths found in the articles, as deduced from scripture and attested by the earliest ages of catholic christianity; we would particularly impress on the clergy, not only a sufficient frequency in professedly stating to their hearers the same truths, but also to manifest their salutary influence on all the other subjects of their public administrations. We are aware of the interference of this advice, with the opinion that mere morals are the only suitable topics of discussion, and the only ends of exhortation, in discourses from the pulpit. Far be from us the thought of assigning to morals, considered as comprehending not only a correct course of conduct, but an holy state of heart, a subordinate rank in the scale of christian endowment. For what is morality, thus defined, but “the living godly, righteously and soberly in this present world,” which an apostle has pronounced the very end for which “the grace of God, bringing salvation to all men, hath appeared?” But when we take in connection with the subject, the depravity of the human heart; when we recollect the influence of this, wherever the gospel is unknown, as well on the theory of morals as on practice; and when there are many evidences before our eyes, how little there is in the world adorned by the attribute of moral virtue, in any other association than as embodied with, and growing out of the high and leading sense of revelation; we suppose a fallacy in every modern scheme of religion, which professes to make men virtuous without the motives to virtue supplied to them in the gospel; and we think, that, in every endeavour of this sort, in which infidelity is not avowed, we discover it in disguise.

Let there not be thought an objection to what we advise, in the unreasonable conduct of those, who, in their zeal for unprofitable speculation, lose sight of every practical use for which christian light has been bestowed. We believe, that from this there have arisen many errors and much mischief. But we are so far from admitting it to be a reasonable cause of dispensing with the matter of our present exhortation, that we perceive, even in the errors the nearest allied to the truths of scripture with which they are confounded, a motive to the laying of a due stress on these truths.

We shall say no more on the present branch of this address; except to assure our brethren of every description in the church, that as, according to our judgment, any preaching, falling short of what is here held up, is not that which the gospel calls for; so, according to our experience,

neither is it of any considerable use. It has but little effect on the morals of society; still less in the excitement of piety; and least of all, in enlarging the bounds of the kingdom of the Redeemer, which is established on quite another basis, and has always been extended by quite other means.

When we bring before you, brethren, the subject of *public worship*; you will of course suppose, that it is principally with a view to the devotions, which, with an extraordinary degree of harmony and much previous deliberation, have been constituted our established liturgy.

Independently on the admirable prayer prescribed by our Lord himself;* there is no fact equally ancient, of which we are more fully persuaded, than that the having of prescribed devotions, is a practice that has prevailed from the earliest origin of our religion. We mean not, that there were the same forms of prayer in all churches; but that every local church had its rule, according to the suitableness of time and place, and under the sanction of the episcopacy of the different districts. And we are further persuaded, that the christian economy in this matter was no other than a continuation of the Jewish, as prevailing in that very worship which was attended on, and joined in, by our blessed Saviour and his apostles. This is a mode of worship, that has been handed down to us through the channel of the church of England; and we suppose that we may affirm, as a notorious fact, its being acceptable to our communion generally.

But if this feature of our system is to be retained, we cannot but perceive, that the order of divine service must be directed, not by individual discretion, but by public counsel. If, on the contrary, this principle is to cease to govern, we know of no plea for deviation tolerated in any minister, which will not extend to the indulgence of the humour of every member of his congregation. For this is a necessary result of that property of our ecclesiastical system, which contemplates the exercises of prayer and praise as those of a social body, of which the minister is the leader.

If there should be in any a rage for innovation, it would be the more deplored by us, from the circumstance that it often originates in the affecting of an extravagant degree of animal sensibility; which, it must be confessed, will not be either excited or kept alive by the temperate devotions of our prescribed liturgy. There are but few prayers handed down to us in the New Testament: If, however, any who may be advocates of an enthusiastic fervour would duly contemplate the spirit that animates these prayers, they would not, we think, undervalue those of the church, as though they were uninteresting to the best affections of the human heart.

* The Lord's Prayer is given to us by St. Luke (chap. xi. 2.) under the injunction—"When ye pray, say"—which is evidently language expressive of the appointment of a form. But the construction has been thought to sustain an abatement of its force by the words in the parallel place of St. Matthew (chap. vi. 9.)—"After this manner pray ye." There is, however, no difference of sense in the two places. The Greek word *εἰτως*, translated "after this manner," may be rendered "thus;" that is, "in these words." For that either of the two phrases would have expressed the meaning, appears from chap. ii. 5, of the same evangelist. When Herod had demanded of the sanhedrim—"where Christ should be born," they made answer—"In Bethlehem, of Judea; for thus [*εἰτως*] it is written by the prophet." Then they go on to repeat the prophet's words—"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, who shall rule my people Israel."

It is impossible that there should be composed forms for public use, and yet that individuals should not perceive instances in which, according to their respective habits of thinking, the matter might have been more judiciously conceived, or more happily expressed. It is, however evident, that this, far from being prevented, would be much increased, by removing the subject from the controlling authority of the church, to that of her ministers in their respective places. The cause of the supposed evil, is an imperfection in human affairs, to which they will be always liable; and a temper to accommodate to it, is an essential circumstance of a worthy membership of society, whether civil or religious. The dissatisfaction alluded to may effect either circumstantial, or the essence of the established liturgy. If it apply to the former, submission of private opinion is one of the smallest sacrifices which may be exacted, for the maintenance of order. But if any should lightly esteem the service, from the opinion that it is below the dignity of the subjects comprehended in it, and unequal to the uses which prayers and praises point to; we have so much to oppose to such a sentiment, in the sense of wise and holy men of our communion in former ages, still shining as lights to the world in their estimable writings; so much, also, in the acknowledgment of judicious persons not of our communion, both in past ages and in the present; and so much of the effects of the habitual use of the liturgy, on the tempers and on the lives of persons, who, in their respective days, have eminently "adorned the doctrine of their God and Saviour;" that, if we spare an appeal to the modesty of the complainants, we are constrained to make a demand on their justice; and, in the name of all true members of our communion, to insist on being left in the secure possession of a mode of worship, which has become endeared to us by habit and by choice. It is on this ground, that we consider every churchman as possessing a personal right to lift up his voice against the intermixture of foreign matter with the service; rendering it such, as can never be acceptable to the same judgments, or interesting to the same affections.

In regard to any license which may be taken of another kind, that of varying words or phrases, for an accommodation to the reader's ideas of correct expression; to any minister who may be tempted to this fault, we intimate, that it has the effect of subjecting him to the imputation of a species of levity, which breeds contempt. Certainly, every consideration which should relieve him from the charge of error, would proportionably expose him to that of vanity. But, whether it be error or vanity, the fault of wanton irregularity is attached to it.

Under the operation of the sentiments which have been delivered, we should be especially grieved to hear of any ministers, that they make the services of the church give way to their own crude conceptions. We call them such, because it may be expected from experience of former times, that a practice so irregular in itself, would be generally found in those who have the most moderate share of the knowledge and the discretion, qualifying for a judicious exercise of the authority thus arrogated. While we earnestly admonish all ministers against this assumption of a power not committed to them, we also exhort the laity to avoid encouragement of the delinquency, should it happen, and, much more, inducement to it. We know that the most intelligent and best informed lay members of our communion, if this license should be obtruded on them, would disapprove of it; and, if they did not complain in public, would mourn in private. Even of those who, in any way, might coun-

tenance the irregularity we should hope, that they either did not know or did not recollect the sacred promises which would be hereby broken. And, on the whole, we announce, both to the clergy and to the laity, our utter disapprobation of the irregularity here remarked on; calling on every one of them, in his place, to give his aid to the guarding against the evil; both by persuasion, and by every other temperate expedient provided by the canons of the church.

We cannot be on this subject without lamenting, that, of a service in itself so full of edification, a considerable proportion of the due effect should be defeated, in consequence not of disapprobation or dislike, but of neglect of joining in it, as in heart, so likewise audibly and in the prescribed postures. We pray you, brethren, not to impute what we say on this point to a zeal for mere decorous appearance. We do not, indeed, hesitate to acknowledge, even of this, that it is a laudable object of endeavour. But the matters on which we have laid a stress, are supposed by us to be considerably connected with the devotion of the inward man. It is one of the properties of social worship, that, of those engaged in it, every one may excite and receive excitement from the others. And, indeed, when we open the uses of such worship, in order to demonstrate the reasonableness of its being required, this is the point on which the weight of the argument principally rests. If the present view of the subject be correct, the omissions complained of reach much deeper than to the deforming of the service, and disclose to us how much there may be imputed to this cause, of the entire neglect of it by many. And even if the other only were the consequence, it ought to have great weight; especially since, if the omission were defensible, the service has been constructed on a mistaken plan, which occasions its excellency to be in a great measure lost sight of, in the inconsistent manner of the performance.

There is another department of our religious worship, necessarily left in some measure to discretion, which we know to be much abused in many places, and have reason to believe to be so in many more; not intentionally, either by ministers or by their congregations; but probably to the dissatisfaction of both, yet too patiently endured by them. What we allude to, is the manner in which there is sometimes conducted the otherwise pleasing and edifying exercise of psalmody. In this line there are employed persons, who, being regardless alike of godliness and of decency, presume to set themselves in contrariety to all the uses, for which alone the art of music can with propriety display its charms within the house of God. Thus, there are outraged the feelings of all devout persons; and not of them only, but of all who entertain a sense of consistency and propriety. On the ratifying of the book of common prayer, an endeavour was made to give a check to this enormity, by the rubrick preceding the psalms in metre. We desire to recal the attention of the church generally, and of the clergy in particular, to the provisions of that rubrick. And we further recommend to all those who have the appointment of performers in the musical department, that, if possible, none may be appointed in whom there are not found a visible profession of religion, in alliance with an irreproachable conversation. But if, in any instance, it should be thought that the profession must of necessity be dispensed with; let it at the most be in favour of persons who are not capable of dishonouring the worship of Almighty God, and of disgusting those who join in it: for this is a censure which we do not hesitate to lay on the conduct which has been referred to.

From worship we proceed to *discipline*. And here we wish our clerical and our lay brethren to be aware, as, on one hand of the responsibility under which we lie; so, on the other, of the caution which justice and impartiality require. The church has made provision, for the degradation of unworthy clergymen. It is for us to suppose that there are none of that description, until the contrary is made known to us in our respective places, in the manner which the canons have prescribed: And if the contrary to what we wish is in any instance to be found, it lies on you, our clerical and lay brethren, to present such faulty conduct; although with due regard to proof; and, above all, in a temper which shows the impelling motive to be the glory of God, and the sanctity of the reputation of his church.

While we are not conscious of any bias, which, under an official call, would prevent the conscientious discharge of duty; we wish to be explicit in making known to all, that we think it due to God and to his church, to avoid whatever may sanction assumed power, however desirable the end to which it may be directed. We have at least as weighty reasons to restrain us from judging without enquiry, and from censuring without evidence of crime. These are ends, to which men of impetuous spirits would sometimes draw. But we would rather subject ourselves to the charge of indifference, however little merited, than be the mean of establishing precedents, giving to slander an advantage, against which no innocence can be a shield; and leaving to no man a security either of interest or of reputation. Although we have no reason to complain, that sentiments in contrariety to these prevail among us to any considerable extent; yet we freely deliver our sentiments on the subject, in order to give us an opportunity of calling on all wise and good men—and we shall not call on them in vain—to aid us in resisting, wherever it may appear, that mischievous spirit which confounds right and wrong, in judging of the characters and of the rights of others.

We should not discharge our consciences, could we be on this part of the subject, without declaring unequivocally our hope, that the time will come, when there shall not be acknowledged, even as nominally of our society, any person of an immoral life and conversation. We are not unapprized of the property of the christian church, stamped on it by the hand of its holy author, that it was to comprehend the opposite characters of good and bad, until the appointed time of an eternal separation. But this, as is evident, relates to the hearts of men, which cannot be known to one another. Every notorious sinner, is a scandal to the church of Christ; although he may be less guilty in the sight of God than some hypocrite, whose depravity lies concealed within her pale. Still it must be acknowledged, that there is no christian work more full of embarrassment, than the one here referred to: And we freely confess, that it were better left undone for ever, than to be accomplished at the expense of the violation of impartiality, much more of the gratification of malice. Still, the presenting of this object to your view, is what the integrity of the christian economy requires of us. Until it can be brought about, let us at least fence the table of the Lord, from the unhallowed approach of every ungodly liver. And while we address this admonition especially to our brethren of the clergy, we rejoice in the conviction, that there is no part of their duty which they can execute, if it be done with a good conscience and with prudence, to the more entire satisfaction of the people generally. For there are few, perhaps none, disposed to tolerate the profanation of an ordinance, of which there is, on the part of so many, a neglect.

But while we thus admonish our brethren of the ministry to guard against the profanation of the eucharist, we ought not to lose the opportunity of exhorting them to increase the number of the attendants on it, as by all proper means, so especially, by opening the nature of the apostolic rite of confirmation, and by persuading to an observance of it. Were it an institution of human origin, we should admire it for its tendency to impress, on persons advancing to maturity, a sense of obligations resting on them, independently on their consent, in this ordinance voluntarily given. But we remind our brethren, knowing that they agree with us in the opinion, that it was ordained and practised by the apostles of our Lord and Saviour Jesus Christ; and that in the ages immediately subsequent to the age of the apostles, it was one of the means of exciting to the sublime virtue which adorned them. Let us remember that the same grace, first given in baptismal regeneration, is increased and strengthened by confirmation. And let us extend the use of this holy and apostolic rite, as one of the first principles of the christian religion, and a great mean of leading on towards that perfection of christian morals, which is its object.

When we look back on the subjects of this address, we find ourselves impelled, by their united force, to direct our attention to an object deeply interesting to us, as members of the episcopal church, of the catholic church at large, and of civil society, with a due regard to its prosperity and its peace. What we mean, is the taking of our share of the work of extending christian preaching and worship to the states recently risen, and to those still rising, within our federal republic. It is an effect of the civil privileges which we enjoy, and of the honourable exertions which they prompt, that useless forests become changed to cultivated fields, and that the reign of science and civilization supplant that of ignorance and barbarism. But this will be far from an addition to the stock of human happiness, if, on such improvement, there be entailed the effect of a population let loose from the restraints of religion; without which, the most estimable refinements of society only make men the more ferocious, and the more mischievous to one another. We have, however, no considerable apprehension that this will be the result. The progressive property of the kingdom of the Redeemer, stamped on it by his own unerring hand; and, harmonizing with this, the consent of prophecy, as well under the law as under the gospel; make us believe the contrary: and, on the ground of the designs of Providence, disclosed in scripture, we look forward to the time when, over the whole extent of the regions beyond us, there shall ascend to heaven the incense of evangelical prayer and praise; and there shall be presented the peace-offering of the commemorative sacrifice of the passion of the Redeemer. But while we rejoice in all suitable means conducted with a view to this end, under any systems, not so agreeable as we suppose our own to the word of God, we are urged to an extension of the latter, by every consideration which is an evidence to us of its superior usefulness. If, in reference to those regions spoken of, there be wanting any further inducement to a compliance with this gospel call, we may remind you of some extravagances which we have heard of as there prevalent; assuming the name of the religion of Jesus, but alien from its blessed nature; and tending, as we presume to say from observation of the same cause, and its effects more within the spheres of our observation, eventually to increase that infidelity, which wages open war on whatever piety holds sacred, and which is covertly pernicious to whatever humanity has rea-

son to esteem. During the present session, our minds have been much impressed by a sense of what is due from us to our western brethren, and especially to those of them professing themselves of our communion. We wish to extend to them the episcopacy and the celebration of the worship of this church: And we invite all our brethren now addressed to aid us in the accomplishment of these objects; and, until it shall be found practicable to avail themselves of any opportunities occurring, to encourage the settlement of suitable ministers of this church, who may be disposed to remove from the elder states, into that vast field of labour. And we further invite ministers and other members of our communion, who may be already seated in those districts, to aid us in carrying our purposes into effect; and, in the mean time, if it be practicable, to make such internal organizations as may conduce to it.

But, brethren, we wish it to be understood, in what we have brought before you, relative to doctrine, to worship, and to discipline, that it is all with a view to *practice*, in order to call on and intreat you, as a religious body, "to walk worthy of the vocation wherewith you are called;" illustrating the evangelic properties of your religious system, in its being seen to be productive of a religious life and conversation. The clergy, in particular, we exhort to remember the holy walking attached to the heavenly designation of their ministry, and with this their own assent, in the promises made by them at ordination, to the responsibility in which they stand. And we remind the laity, that, in respect to the obligation of christian morals, there is no difference of extent over the different orders in the church, whatever aggravation there be of delinquency in some, in consequence of the especial obligations which they have assumed.

In thus exciting you to *christian virtue*, we find ourselves drawn to the contemplating of it, in an alliance with the more conspicuous relations in which the providence of God has placed you.

And, first, when we consider you as citizens, and in relation to the state, we exhort you not to view your character in this respect, as if it were unconnected with christian obligation; not only that which christianity enjoins, under all circumstances, of submission to law and government, and of reverence of those who are clothed with its authorities; but also the temperate exercise of the rights provided for by the liberal genius of the constitutions under which we live. It is a property of the course of divine Providence, that there can be no temporal mercy of heaven, without the attendant danger of its being abused by us, to our moral loss; which should be an admonition to us, in respect to the civil privileges which we enjoy, not to exert them in such a manner, as to add to the mass of inordinate ambition, of fierce contention, and of intemperate revilings, by which we observe the concerns of the commonwealth dishonoured, and her peace occasionally disturbed. If provision for the public weal must necessarily open a field, on which the worst passions of human nature are to display themselves in all their enormity and outrage, let them be exclusively characteristic of those who live professedly without God in the world; being as much lost to the forms of piety, as they are strangers to its spirit. Then will they of a contrary character, in the more reasonable exercise of privilege, hold out a standing protest against the licentiousness which irreligion begets and fosters; while there will also thus be moderated the unhappy effects resulting from it. And if, under this call to an holy care, lying on all professors of christianity, differing as they do in the forms of their

profession, it should appear of our church in particular, that her sons, in proportion to their subjection to the duties of devotion which she enjoins on them, are also observant of the duties, of which the objects are, the peace of society, the safety of the state, and the faithful administration of law and justice; there will result from it no inconsiderable presumption, that their principles bear on themselves the evidences of having had their origin in divine illumination.

If in your several relative situations of a civil nature, there be a demand for the forbearance and the charity which have been recommended, how much more evidently are the same exacted by your respective standings in the church of God; which was founded on a new law of love; and of which one of the most illustrious properties is the "keeping of the unity of the spirit in the bond of peace!" In this line, also, we blame no man for maintaining his just claims, or for expressing his opinions on subjects which are within its sphere. But we blame him, if, in the exercise of these his rights, he break loose from the restraints of the wisdom from above; of which we are told that it is "first pure, then peaceable, gentle, and easy to be entreated." When in the line of right, and even in that of duty, there is so much of "the wrath of man," which "worketh not the righteousness of God," how much more distant should every christian keep himself from that contentious spirit, which seeks occasion to excite and to foment division; which so conceives of its own privilege to think and speak, as to leave no liberty elsewhere to do the same; and which is impatient of all government, except such as is vested in itself, or which it can over-rule! Be assured, brethren, of the love of strife, wherever it shows its head, that it falls under that censure of holy writ—"This wisdom descendeth not from above, but is earthly, sensual, devilish." Much more consistent would it be, to deny the existence of the church of Christ, as a social body, divinely instituted, than to imagine it divested of the properties found to belong to society, in all the variety of its forms; and to suppose that in this instance, although in no other, the individual is left to govern himself, and to incommode others, according to his own opinion or caprice.

While we are thus inviting your attention to the duties attached to your church-membership, it may, perhaps, be expected that we should dwell on the magnitude of some objects which require expense. But we wave all particular discussion, at the present, of matters of this sort. It is not, however, that we conceive of reasonable pecuniary contribution, as any other than a christian duty; in the extent, not only of the provisions essential to public worship, but also of those which make it venerable and comely. And indeed, it is a duty especially incumbent in a country of increasing population, which, of course, frequently exacts contributions for new houses of worship and new provisions for their support. But we put these things out of view, because of a persuasion in our minds, that the true mean of accomplishing the end, is the possessing of men with an adequate sense of the uses for which such accommodations are designed. For if any one feel the weight of the obligations of christianity on his conscience, and the enlivening influence of its consolations on his hopes, and, at the same time, be sensible how much the welfare of civil society and of families require the restraints on passion, and the incitements to virtue, which the gospel only can supply, and which nothing but its authenticity can sustain, there will be no danger of his hesitating to give of his substance, according as God, in his bounty, may have bestowed on him. And there is no instance,

in which God's protecting and perpetuating of his church has been more conspicuously displayed, than in his thus disposing of his professing people to contribute to her according as her exigencies have required. Yes, brethren, let us, in the rearing of our spiritual fabric, reject the untempered mortar of wordly policy and of passion in every shape which it may put on, and we need not fear the failure of the outward means, by which Christ's kingdom is to be made visible on earth; until it shall exchange its properties in this respect, for those of a better kingdom in the Heavens.

Finally ; in regard to domestic and personal conduct, we desire to be considered as addressing ourselves to every individual of you in particular, and as admonishing that individual to act under the influence of the christian name; to remember, that even so far as the good of the church is involved in the conduct of its members, no zeal in her cause, and no apparent services in support of it, can balance the disgrace brought on her by a licentious life; and yet, that the responsibility created by a religious profession towards man, is but an image of the higher responsibility, which it increases towards the King of the whole earth; who, in the sentence which he will at last pronounce on the barren and false professor, may well say, with a reference to the inconsistency between his profession and his practice—"Out of thine own mouth will I judge thee, thou wicked servant."

But we do not dwell on dissuasives from immoralities, which are a disgrace to christianity, when there is before us the more pleasing duty of inciting you to the graces and to the works by which it may be adorned. It is by the being faithful and affectionate in the relations of husband and wife; the being kind and provident on one hand, and dutiful and grateful on the other, in those of parent and child; and the being in the exercise of justice and of mercy from masters to their servants, and of fidelity and obedience from these to them, it is further, by righteous and equitable dealings in all those intercourses with our fellow men, in which there are so many temptations of rapacity impelling to wrong, and so much influence of self to seduce to it under the appearance of right; in addition to these things, it is by the being liberal to the poor, in contributing a full proportion to the tax laid by Providence on those who have, in favour of those who want, for the relief of misery in all the variety of its forms; and finally, it is by the government of the appetites, those foes of the household, which, unless subdued by religion's all conquering power, breed conflict within, and very often, impatient of the restraints of considerations from any other source, break forth into deeds of disorder and big with temporal ruin; it is, brethren, by such a discipline in all its branches, that there must be felt the energy of a religion, which is described to us as "the power of God unto salvation."

But, Brethren, the only way in which that power can be effectual, is in holiness of heart, under the operation of the divine Spirit, known no otherwise, than by the precious fruits which it produces. Independently on the grace of God, through our Lord and Saviour Jesus Christ, our desires and our pursuits, besides being productive of guilt and misery in their progress, look no further than to the objects of the present world; the very shadow of which is daily passing away from us. Whatever elevates our minds with an hope full of immortality, much more whatever prepares us for it by transforming us to the image of him who is "the pattern of all goodness, and righteousness, and truth," can come from nothing else, as we are assured in scripture, than from his own holy influence,

which must be cultivated by devotion, and carried into effect by a continual "pressing forward to the mark for the prize of our high calling."

That this grace, freely bestowed on all, may be improved by all, to our comfort in the present life, and to the consummation of our happiness in Heaven, is the fervent prayer of those who fill the episcopacy of this Church. And, with this assurance, we commend ourselves to the prayers of all her members.

*Signed by order of the House of Bishops, in General Convention, at
Baltimore, May 23, 1808.*

WILLIAM WHITE, Presiding Bishop.

Attested by

JAMES WHITEHEAD, Secretary.

(NO. II.)

A

PASTORAL LETTER

TO THE

CLERGY AND LAITY

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA,

FROM THE

HOUSE OF BISHOPS OF SAID CHURCH,

ASSEMBLED IN

GENERAL CONVENTION,

AT NEW HAVEN, CONNECTICUT,

MAY, A. D. 1811.

A PASTORAL LETTER, &c.

BRETHREN,

BEING assembled in general convention of our church, we embrace the opportunity of once more inviting your attention to her concerns.

In our former address, we held up to your view the leading principles of our communion in doctrine, discipline and worship; exhorting to a steady maintenance of the profession of them; and, above all, to a manifesting of their holy influence on practice. Whatever weight may be supposed to have attached to the important considerations then urged; we refer to the subjects, in order to continue and perpetuate any salutary impression which may have been made by them. But not going again over the ground of the same topics; we shall at this time confine our attention to some matters, which especially produce an intercourse between us, and both our clerical and lay brethren, within the department of the episcopacy.

The first matter which we have to mention—and this we address exclusively to the clergy—is the duty lying on them, of making to their respective Bishops, and where there are no Bishops, to the different standing committees, reports on the subjects specified by the 45th canon, thus qualifying the conventions in the different states, to make the reports exacted of them by the same canon, to the general convention. The imperfection of the latter description of reports, manifests too clearly the inattention in some places to the requisition, and defeats in a great measure the design of it. If the object should be thought by any unimportant; we do not hesitate to express our belief, that a continued series of the documents demanded gives more aid, towards forming a judgment of the progress or the decline of religion in different places, than some species of accounts which might be given with the like intent; but which would be affected by a temporary interest taken in religion, and not producing any permanent effects. What occasions the default here complained of to be the more lamented by us, is the cause which it gives to apprehend, that there are not every where kept records of the transactions, of which the returns are to be made. The keeping of those records is exacted of the clergy, independently on the objects of the canon referred to; and is occasionally of so much consequence to the fortunes, and in some instances to the reputation of individuals, that we do not know how any clergyman, negligent in this particular, can answer for it to God and to society. But even if he be punctual in the discharge of this part of his duty, he ought to suppose, that if his Bishop and his other brethren interest themselves in the success of the preaching of the gospel, they will wish to know, and it is reasonable they should know, what is the state of it within his cure.

The next subject on which we address you, is the preparing and the presenting of young persons and others, for the holy rite of confirmation. It is matter of grief to us, although we trust it is sufficiently accounted for by the extent of our dioceses, and by our known engagements, that this apostolic ordinance cannot be carried, under present circumstances, to all the churches under our respective superintendence. In regard to those within our reach; it has not been unobserved by us, how zealous and how successful some of the clergy have been,

in aiding our efforts in this branch of the episcopacy ; and even in soliciting our visits to their respective churches, with a view to it. And if the same cannot be affirmed of all our reverend brethren ; we are aware, that, in some instances, it may have been less owing to indifference and neglect, than to the difficulty of introducing a practice, which, until within these few years, was unknown in this country ; however in itself coeval with our holy religion. Although the source from which it has descended to us, as a mean of grace, appears to our minds a sufficient reason for the upholding of it ; yet our desire of this is much increased, by remarking its practical utility ; in designating a time, when it becomes especially proper to call the attention of young persons advancing to maturity, to a weight of obligation which lies on them, independently on any act of theirs ; but the pressure of which they are the more likely to feel in succeeding life, in consequence of their assenting to promises which had been before made by others in their names.

We combine with this, its kindred and instrumental subject of catechetical instruction ; addressing what is to be said concerning it, as well to those who have not, as to those of the clergy who have the opportunity of presenting the members of their congregations for confirmation. We think it no small branch of the utility of this rite, that it gives additional calls to a species of instruction which is very important, but in danger of being neglected. For while what are known under the name of sermons have at their command a great variety of matter, calculated to display any talents possessed by the preacher, and to gratify the curiosity of the hearers, there is nothing of this in the humble office of catechetical instruction ; in which, he who gives it must be content to repeat the same truths over and over, in the same or nearly the same form ; accommodating himself to that saying of the prophet Isaiah—“ Line upon line and precept upon precept.” And yet observation may abundantly convince any one, how much this is wanted by very many ; who, although intelligent and informed in other matters, are incompetent to the giving of a statement of the evidences, either of the christian religion generally, or of the doctrines of it as professed by the church in which they have been born and educated. Were we suspicious in regard to the soundness of her principles, we should be less solicitous in this matter. But believing them to be evangelical and rational ; we wish, that there may be more generally invited to them the attention of those, who do not esteem themselves too wise to receive instruction in this line. It cannot but occur, that in the discharge of such duty, it is desirable there should be shown the reasons of the decisions of our church, on points concerning which we differ from other bodies of professing christians. But in saying this, we should be misunderstood, if supposed to wish the duty performed in the spirit of uncharitableness. The greatest possible distance from this, we hold to be consistent with the most determined attachment to what we receive as truths delivered to us by the divine author of our religion, and his apostles ; and with a temperate zeal to defend and to recommend them.

It is evident of the duty here stated as lying on the clergy, that it implies a correspondent duty to lie on our brethren of the laity, to aid this very powerful mean of giving religious instruction, and of impressing religious truth. The least that can be expected of heads of families, is to send the younger and the less informed members of them, to profit by any opportunities of this sort which may be offered. But they have it in their power to do much more, by adding the sanction of their autho-

rity and their persuasion, to whatever may be usefully delivered. And here we cannot lose the opportunity of making the remark, that it tends strongly to show the importance of "adorning the gospel of our God and Saviour in all things;" when it is considered, that those heads of families who are notoriously deficient in the performance of their religious duties, however their judgments may approve of sending those dependent on them to opportunities of instruction, naturally indulge indisposition to a duty; in complying with which, they cannot but feel the sting of censure on themselves.

We further address both our clerical and our lay brethren, on the subject of the recommendation of candidates for holy orders. As our canons now stand, the recommendations come to us through the medium of committees in the different states, who must be previously satisfied, either from personal knowledge, or by documents laid before them. Although we have too many opportunities of knowing, that a considerable portion of the community are easily brought to testify what is not within their knowledge, and even what is contrary to it; yet we have no reason to doubt of the discrimination made by the committees, as to the characters on whom they place reliance. But what we have to recommend to their particular attention on this point, is the responsibility attached to the circumstance, that they think the person recommended fit to be admitted to the order for which he is a candidate. It is evident that their opinion, thus expressed, ought to rest on rational ground; and that to constitute this, the party's being unimpeached as to his moral character, and his being possessed of a reasonable stock of learning, is not sufficient. In addition to these qualifications, his habits should evidence a spirit of piety, a disposition to the exercises of devotion, and zeal for the extending of the influence of religious truth and duty. The want of these properties of character, is radical unfitness: and therefore, what we recommend to influential members of our communion, and especially to our clerical brethren, is, that they avail themselves of opportunities to discourse with candidates for the ministry, on the qualifications of inward character suited to it; and particularly, as described in the promises exacted by the services of ordination. In this way, it is possible to accomplish, in a degree at least, the object aimed at by those, who advocate the making of the movements of the party's mind a subject of formal enquiry in his examination. It is well known, that our church carefully avoids every thing of this sort; as not answering its professed end, but producing unintended evils. It does not follow, that she lays little stress, or rather, that she does not lay the greatest stress of all, on the influence of divine grace over the heart. And therefore, where this is wanting, it will be a deserving well of the church, and even of the party, to suggest to him reflections which shall have a tendency to induce him to reconsider and finally relinquish his rash design, of engaging in a work to which he is not truly called, however he may declare his thinking that he is so, before God and the church; as is required of him in the service.

It will not be foreign to the subject, if we intreat our brethren of the clergy to bestow pains, as opportunity may serve, in attention to the course of reading of candidates for the ministry, and in advising them concerning it; so as the more to secure their preparation. Our church is not possessed of any public provisions, which will enable learned divines to devote themselves to this department of instruction. We conceive, however, that when a good foundation has been laid in the learned

languages, and in general science; this deficiency may be in a great measure supplied by well qualified ministers, in their respective cures: and we invite their attention to the subject, from our earnest desire of recommending and of doing whatever promises to aid in the securing of a learned ministry. We are aware, that as St. Paul compared even miraculous endowments without charity, to "sounding brass and a tinkling cymbal;" the same may be said with still more evident propriety, of all possible learning, as well in theology as in philosophy; without that grace of God which alone can render them subservient to his glory. On the other hand, the effects of manifest literary deficiency in a clergyman, are too obvious to be overlooked. It tends to drive some of the intelligent and well informed members of our church to other societies, who may be more attentive to the qualifications for the ministry in this respect; and to detach others from all religious profession; which tends to the increase of irreligion and infidelity. Even persons who may be but imperfectly qualified to judge of the attainments of their ministers, become alienated from them by their reputation for insufficiency.

We avail ourselves of this opportunity, to make a solemn call on both clergy and laity, to put in our power, as circumstances may enable, to carry into effect the official authority vested in us, for the relieving of our church from the scandal of any minister—if there be any such—who may dishonour his calling by an immoral, or an irreligious life and conversation. Wherever the evil may exist, the canons are competent to "the putting away from ourselves of that wicked person." We are far from the wish of becoming ourselves, or of encouraging others to become inquisitors; and much less of hazarding the being false accusers. But where reports are confident, and said to be sustained by facts; as, on the one hand, justice both to the church and to the individual requires the purging of character from infamy; so, on the other hand, there is no consideration conducing to the success of the gospel ministry, which does not loudly call for the cutting off from it of every minister, whose evil manners counteract its very design. And we do not hesitate to say, that those of his brethren who do not discountenance his irregularities, counteract by such indifference, in their private deportment, the effect of any instructions and exhortations which they may deliver from the pulpit. It is to little purpose, that an offender is severed from a congregation, if he be sent to dishonour the communion elsewhere. Its not being done canonically, and as an effective removal from the ministry itself, is one of the impediments to the establishing of a consistent system of discipline. We are persuaded, that for the sustaining of a competent ministry, every member of it, when entrusted with the pastoral charge of a congregation by their voluntary act, ought to have security for permanency in his station; until removed, after a fair trial, for some error in religion or for some viciousness of life. But how far the winking at an evil liver, by those who are especially looked to for the taking of measures towards the removing of him, tends to the doing of this in a way, which might be beneficial if it were sure to light on unworthy persons only, but which may be a precedent leaving to a good man no security for his reputation; is worthy of being considered by all those, who have at heart the well-governing of our communion.

Considering the description of subjects on which we are now addressing you, it would be an omission, not to entreat you, to aid us in our endeavours to carry into effect the canons of our church generally; and

especially the provisions made for the using of her services agreeably to the rubricks. And although this is a matter which belongs more immediately to the clergy; yet we think it not unworthy of the laity to discountenance deviations, if made by any minister in contrariety to his solemn promises at ordination. We, ourselves, are not only under a common weight of obligation with all the clergy; but make an especial promise at our consecration, of "conformity and obedience to the doctrine, discipline, and worship" of our church. Now one part of the discipline, is the looking to the maintenance of order by others, in those three departments. We have been sensibly affected by some instances of the breach of promises made to us, under solemn appeals to God, and invocations of the testimony of his church. We should hold ourselves wanting to our subject, if we were not now to declare our disappointment, and to invite to the irregularity the disapprobation of all persons, who entertain a sense of the obligations of integrity and truth. We do this the more readily; as there have not been wanting occasions, when displeasure has been manifested in the premises with good effect, by judicious lay members of congregations, on which the irregularities have been obtruded.

We have one more subject to bring before you: and it is the propriety of taking measures, towards all reasonable security for the perpetuating of the episcopacy. It is well known, under what inconvenience our church laboured from the want of it, while these states were dependent colonies. It would be extremely unpleasant, to be under the necessity of having recourse again, to the episcopacy of our mother church. Neither do we know what civil considerations might interfere, to impede reiterated recourse of this description. The decease of several of our Right Reverend brethren, the disability of others of them from indisposition, and the advanced years of those who survive and are in health, induce the present call on you; which is to increase our number, so far as it can be done with propriety, and particularly with entire satisfaction as to the persons to be chosen. We wish not to lessen your responsibility in this point. But that being supposed to be regarded by both you and us, we take the liberty of holding out to you the importance of the object, and to appeal to your own sense of the expediency of what we propose. The attendance of but two bishops on this and at the last convention, and the unavoidable causes preventing the attendance of others of our Right Reverend brethren, afford too strong a proof of the propriety of what we now suggest. For although two of our Reverend brethren have been recently chosen to the episcopacy; and rejoicing in this event, we intend, God willing, to proceed to their consecration very soon after the rising of this convention; yet we shall not consider the addition of them to our body, as sufficient for the exigency; or as affording the measure of security, which the case requires.

Finally, brethren, we assure you of our prayers, and invite yours, that this and every other measure, designed for the glory of God and the good of his church, may be blessed by him to that end.

Signed by order of the House of Bishops.

WILLIAM WHITE, Presiding Bishop.

New Haven, May, 1811.

(NO. III.)

A

PASTORAL LETTER

OF THE

HOUSE OF BISHOPS,

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA,

A. D. 1814.

A PASTORAL LETTER.

BRETHREN,

IN the general convention, held in the city of New York, in the year 1804, it was provided, that there should be a pastoral address from the house of Bishops of this church, to the clergy and laity of the same; on such matters as might be thought the most pertinent to the state of the church at each particular period; and grounded on the documents which, on every such occasion, might appear in the official reports from the various sections of the union. In compliance with this provision, the Bishops assembled in general convention in the city of Baltimore, in the year 1808, addressed all orders of persons within our communion, on the topics of doctrine, worship, discipline, and a christian life and conversation. During the next general convention, which was held in the city of New Haven, in the year 1811, the Bishops there and then assembled, issued their second pastoral letter; which related to sundry particulars, especially interesting to themselves in their ecclesiastical administrations. Although any of the matters discussed on these occasions, might be now profitably recurred to, as having not been before exhausted; yet we rather feel a desire to set before you some circumstances in the state of our church, which we consider as fruitful of encouragement; and some other circumstances, which open to our prospect an extensive field of zealous labour; and, on the review of these two subjects, to ground some heads of advice and exhortation, deemed by us worthy of being presented at this time to the members of our church in general, and to the clergy in particular.

One branch of the encouragement referred to, is the visible decline of infidelity, and the growing disrepute attaching to activity in its cause. It is within the memory of most of the present generation, when that destroyer of human happiness broke in like a flood on civilized society, as well in the new as in the old world, threatening destruction to all its best interests; although with the boast of introducing a new era, relieved from prejudices of former times, and embellished by improvements not heard of before, in public policy and in private morals. In this threatened revolution, there was nothing new in the line of argument: so that the defenders of the christian revelation had need of no other than the old stores of answers to objections, which had been made at different times, during the lapse of ages. Whatever there was of novelty in the event, arose from an extraordinary combination of circumstances in the political concerns of nations; which produced an imaginary alliance between projected improvements in civil policy, and the eradicating of religion under the name of superstition; whereby, whatever was corrupt or unreasonable in the former line, was supposed to be upheld. Under gigantic struggles for the reformation of political abuses, there rose into notice and into power a species of philosophy, which proclaimed war with religion generally, and with christianity in particular: and very extensive were the ravages which happened in consequence, in every line wherein human happiness, either temporal or spiritual, is concerned. The issue which we hold out as a subject of congratulation, although not without painful sensibilities on account of intermediate mischief, is an opening of the public mind to the shallowness of the pretences, by which

so many have been deceived and demoralized. It is more and more confessed, that religion enters essentially into all the interests of individuals, of families, and of states: and while some are induced, on that account, to encourage it with a view to public order and private morals, and for the promoting of the temporal prosperity of the social body, doubtless, a prevailing sentiment to this effect must lead others to contemplate the important subject, as it manifests a bearing on the interests which will remain, when the present state of things shall be forever at an end. For when we suffer ourselves to proceed in the correct reasoning, which ascends from what we observe and know, to causes competent to the producing of it; we cannot but perceive, that the benefits resulting from the due exercise of the religious principle, are evidence of its being given by the great author of nature, for the government of the human mind. The consequence is undeniable; unless on the pretence, that in the contrivance of the present system, its order and its continuance have been provided for by a salutary deception; which yet has not been so ingeniously contrived, as to escape detection by the discernment of those, who cherish a sentiment so foolish and so profane.

This leads us to remark another article of encouragement, tending more immediately to the same blessed end. We mean an increased attendance on the duties of public worship, and an increasing desire to provide the means of sustaining and continuing it, over a considerable proportion of the territory of these states. While we ascribe this, partly to the detection of the insidious pretensions of infidelity, we cannot but have our eyes open to the fact, that from whatever secondary cause it may happen, there are seasons of religious sensibility, wherein it is more easy than under ordinary circumstances, to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description, that the remark is made: and accordingly we invite all serious persons of our communion, and especially the ministers of the gospel, to avail themselves of existing circumstances, for the sowing of the seed of gospel doctrine; under the hope, that through the influences of the holy spirit of God, it will bear fruit, thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible, and for books on subjects of christian doctrine tending immediately to practice, and, we hope there may be added greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment, that they may devote themselves to the ministry; are among the favourable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware, how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are now alluded to, what has been the effect of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals; perceiving nothing like them either in the word of God, or in the history of the primitive church; nor any thing favouring them in the institutions of our own. Accordingly, when we refer to a growing attention to religion, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devotions of our church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to God, any further than as the outward form

may be expressive of an inward power. But we do not aim at revivals of religion, in a departure from the principles of christian worship, which we believe to have descended to us from Jesus Christ and his apostles, through the channel of the primitive church and of the church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an increased interest in religious enquiries and attention to religious duties; we mean to be understood as speaking of these, within the bounds which have been defined.

Having alluded, under the preceding head, to some extravagancies interfering with the spirit of the worship of this church, which, in some districts of country, wherein there was the want of an intelligent and zealous ministry, have withdrawn many from her communion; it is with great satisfaction that we go on to remark, as another cause of congratulation, a decrease of the disorder. In various vicinities of the United States, wherein our communion was formerly numerous and respectable—for we speak of the subject, only as it has a bearing on our own religious interests—there has been a visible decline of the effects of a species of zeal, covering itself with the character of our church, although not in harmony with her institutions, and no longer continuing to wear her name, than until circumstances sustained it in secession, and often in undisguised hostility. We are not at a loss, to discover some of the causes of this inroad, existing within ourselves.—And although we plead, that it was partly owing to a cessation of public ministry, in consequence of events brought about by the providence of God; yet, if any should lay a share of the blame on the want of godly and rational zeal, or a holy life and conversation in some of our clergy, we wish to humble ourselves under the charge, and to call on all our brethren of the clergy to do the same, as a body, in proportion as it may be just; and each individual on his own account, who may be conscious of having given occasion, in any degree, to the resulting evil.

Whatever may have been the cause of it, we are persuaded of the fact, that it is on the decline. We know that there are many, who feel the loss of the substantial nourishment of doctrine which they had abandoned; and who testify, that they have not found in other quarters the satisfaction which they had expected. We anticipate the growth of the sentiment; in proportion as, under the divine blessing, we can send qualified and faithful labourers into the vineyard. We deplore, as a lessening of the prospect of this, every instance in which there may have intruded into our ministry, any person destitute of zeal for the work; or any one, who may have adopted the scheme of checking extravagancies extraneous to our communion, by introducing the like to them within her pale: conduct which we expect to see checked, by its being found to be an expedient for the obtaining of popularity, not commonly attended by permanent success, and always contrary to a good conscience.

While we invite our whole communion, to rejoice with us in the sources of satisfaction which have been disclosed; the use to which we desire to apply the consideration of them, is an increase of gospel zeal and labour, by providing in all places the means of grace, where they are wanting or imperfectly enjoyed; and by exciting in the imperfect sense in which such an object can be said to be accomplished by human measures, the spirit of religion; in the exercises of a rational piety, and in a suitable life and conversation. In our endeavours for the accomplishing of this, there opens to our view a very extensive field, wherein we consider the following particulars as especially worthy of observation.

Within these few years, and within the bounds of this combined commonwealth, there have risen into existence sovereign states, with a numerous and increasing population, but without a proportionate provision for the ministry of the gospel; and this perhaps the most of all, in regard to those of the inhabitants who profess our principles in doctrine, worship and discipline. The condition of our professing members within those states, has been a subject of our most serious concern: and the pressure of the exigency seems to be in a great measure owing to the want of exertion, for the centering of the means within the power of the persons principally concerned. Among the expedients which have been proposed for the bettering of our prospects in the western states, there has been that of extending the episcopacy to those regions. At the time of the last general convention, this came with all the weight of its importance, under the consideration of the only two bishops then assembled. They expressed their wishes to the effect, and gave a beginning to measures, of which it was hoped, and is still hoped, that they will issue in the accomplishment of the design: although, besides the general difficulty of the object, it has been hindered by events not then foreseen.

As there are thus whole states recently risen, without any or with very little provision for the support of our religious profession; so in the older states, there are large districts equally destitute; and containing members of our communion, who are as much cut off from all intercourse with us, as if they lived in the other hemisphere. In the former emigrations from Europe into this new world, there seems to have been a circumstance in the condition of those of our communion, which distinguished them in many instances from other emigrants, and eventually added much to that scattered population of the former, which we are here pointing out as the cause of a difficulty meeting us, in our exertions for the sustaining of the existence of our communion. It was not uncommon, for a body of settlers to be bound closely together, either by a foreign language, or by some peculiarity of religious opinion, labouring under discouragement in the land of their nativity. To such persons it was an obvious dictate of prudence, to form compact settlements in the land chosen by them, to be in future the country of themselves and their posterity. The case was otherwise, with the emigrants of the church of England; who, being without such especial ties, were the easier induced to make their settlements, according to each family's separate interest and convenience. As a counterbalance to this, so far as their religious profession was concerned, it was natural to look for encouragement to the church in the parent country. This was indeed extended to them, until the change of the relative situation of the countries in civil matters, produced such a severance of them in religious discipline, as rendered pecuniary aid either impracticable or inexpedient. The fact above stated, is at least one of the causes of the dispersed settlements of the members of our communion, in districts wherein the mass of population has risen under the influence of principles, and in some instances of languages, different from ours. From members of our communion of this description, there continually reach our ears some such incitement as that heard by St. Paul in a vision, from the men of Macedonia—"Come and help us." While our means in their behalf are limited, we cannot excuse ourselves from presenting them to the members of our church in general, as fit objects of gospel care and labor.

Even in our settled congregations—some of them of long standing—

there occasionally occurs so much indifference to the sustaining of even the profession of religion, and the making of provision for the administration of its ordinances, as that while their neglect renders them subjects of censure, it ought also to be an excitement of our zeal. Even in such congregations, there are always at least a few persons, who are ready to "strengthen the things that remain, that are ready to die." And even if there were none such, those of the contrary stamp are not out of the reach of that voice of the gospel, which is raised, "not to call the righteous but sinners to repentance." We have the satisfaction of knowing, that the call has been made with great effect, even in congregations of the description which has been stated. And this, we hope, will serve as encouragement to those who are ready to do their part of the work of God, leaving the issue of their labour to the influences of his Holy Spirit.

It ought further to be taken into view, that even in neighbourhoods wherein provision is made for the exercise of the ministry, and congregations are duly organized, according to the venerable institutions of the church; there are powerful incitements to zeal and labour, that we may call sinners to repentance; that we may direct the attention of professors beyond the forms, to the power of godliness; that we may guard the imperfectly informed, against the errors engrafted by the weakness of men on the holy stock of christian doctrine; that we may open all the branches of this in their integrity, as found in the word of truth; and that we may urge persons of all descriptions, to the attainment and the practice of whatever may contribute to the adorning of the doctrine of our God and Saviour. It is not here forgotten, that for the accomplishing of these blessed ends, "although Paul plant and Apollos water," it is "God alone who giveth the increase." But he sees fit, as well in the influences of his grace as in the dealings of his providence, to produce his high ends by the instrumentality of human means. And in each of these departments, the duties of all of us are discernible, from the relations and from the circumstances in which we severally stand.

While we thus hold out to all the members of our communion, the gospel work which we conceive to be laid on them by the divine author of our religion; we are not backward to extend their attention to some articles of advice and exhortation, which we think especially worthy of notice, for the accomplishing of the ends which we have in view.

The first, and as essential to all the rest, is mutual incitement to the work; and this, in the christian spirit, which alone can either render it an object worthy of considerable exertion, or claim the promise of divine support. We read in one of the prophets, that when a general reformation was in prospect, "they who feared the Lord spake often one to another," it being evidently meant in mutual incitement, to the object of their common concern. The religion of the scriptures, is eminently social: And whatever relates to the visible profession of it, must be effected by joint exertions. Yet we mean not by this, that any concurrence is solicited, without a sense of religion on the consciences, and real piety in the affections of the agents. For we are free to declare our opinion, that the encouraging of active endeavours, prompted by any other motives than a religious state of mind, is that building with untempered mortar, to which there is not likely to be attached duration—much less usefulness and beauty.

We consider as a necessary expedient for the perpetuating and for the increasing of our church, that reasonable provision be made for the mi-

ministers, in proportion to the means of the people in their respective parishes. There is not here forgotten the delicacy of the subject, nor the misconstruction liable to be put on whatever is said concerning it, coming from men who are themselves of the body to which the discourse applies. But while this is a consideration, prescribing the limits of moderation on our zeal for the matter recommended, it does not cause us to be silent on what we perceive to be a dictate of religious obligation. Were we restrained by a mistaken delicacy, from the delivery of our sentiments, we should find ourselves reprov'd by that of St. Paul to the Galatians—"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap:" words, which the connexion shews to apply to the wants of those who labour in the gospel. There can be no argument, adduced to prove the divine institution of the ministry, which does not also prove, that ministers, received on the choice of the people, and for their service, renouncing all secular means of maintenance, ought, on the most obvious principles of justice, to be furnished with whatever is essential to their sustenance and their comfort. While there is, in theory, a general conviction of this pervading our communion; and while the principle is acted on, in some places, to a reasonable extent; there are others, wherein there has been lamentable deficiency, in the discharge of pecuniary engagements. This is a hardship which affects our own characters, in a point of great delicacy and difficulty. For being pressed from various vicinities within our respective dioceses, for the supplying of a resident ministry; in addition to the distress which we generally feel on account of the want of opportunities of meeting the demand, there is often the additional embarrassment, when opportunities occur, that we may be the authors both of loss and of vexation to worthy men, by encouraging them to trust to promises which will not be fulfilled.

The comparatively small number of our clergy, induces us to recommend to destitute congregations, especially to those whose number is such as renders the speedy settlement of an ordained minister improbable, to avail themselves of the services of a lay reader; where such a person, respectable in character, and sufficient in other respects, takes so much interest in religion, as to be willing to read on Sundays those parts of the liturgy, which are not appropriate to ordained ministers, and such printed discourses as may be judged to be adapted to the understandings and the circumstances of the people. It will be no difficult matter, under the superintendence of the proper ecclesiastical authority, to select such discourses from the many able works of divines, which have been given to the public from the press. We hold this to be a laudable effort of christian zeal. Nevertheless, as like every other expedient of the same description, it is liable to abuse; we would hold up to view the provisions of the 19th canon, in regard to the selection of the sermons to be read. Neither will it be foreign to the purpose, to allude to what the same canon provides, when, in relation to readers having a view to the ministry, it forbids not only the use of such parts of the service as are appropriate to it, but also some matters of little importance in themselves; yet tending to mislead the world, as to the claims of the agents to an official character, which is not yet, and perhaps may not hereafter be conferred.

Another mean to be recommended, is encouragement and pecuniary aid, where necessary and practicable, to young men of known piety and virtue, and of promising qualifications in other respects, in their preparing

of themselves for the ministry. An apostle has said, "How shall they hear without a preacher? and how shall they preach except they be sent?" What was the nature of the sending contemplated by him, is sufficiently evident in the plan on which, in person, he sent labourers into the vineyard. And if it was comprehended in the counsels of divine wisdom, to extend christianity to heathen countries, through the medium of a preached gospel; the same must be the mean of its continuance, in the countries in which it has been heretofore received. If so, pious motions to such a ministry, ought to be a motive to the extending of aid for the supply of the necessary acquirements, in a church which entertains the opinion, and contends for it as of vast importance to the cause of christianity in general, that her ministers should be furnished with all those branches of literature, which are necessary to the sustaining of the truth of Scripture against the assaults of infidelity, and the errors of mistaken professors of christianity. Besides pecuniary aid, there is another species of it to which we invite. It is to be expected from the clergy in particular, and consists in assisting students in their progress, by suitable instruction and advice. It is with pleasure we add, that this benevolence has been extended in some instances, to the great profit of the church; which we mention under the hope, that there will be an increase in the opportunities of the benefit, and in ability and readiness for the extension of it.

But while we would thus expedite the means of accession to the ministry; we would be far from pressing the subject in such a manner, as may incite to the forwarding of the expectations of any persons, concerning whom it may afterwards appear, that due attention would have shewn them to be very unlikely to be either useful or respectable. Our stations have familiarized us to two great dangers, on the present subject. One is, that the desire of being engaged in the sacred function occupies some persons, concerning whom there are manifest evidences on the one hand of sincere piety, and on the other of such imbecility, as will not suffer us to believe, that they are within the meaning of that qualification of our ordination service, "the being called by the Holy Ghost to this office and ministry." The other case, is that of persons who fancy the clerical profession; sometimes from vanity in the display of talents real or imaginary, while their characters and their conversation may shew, that they have not an adequate apprehension, either of the contemplated character, or of the temper of mind with which it should be engaged in. However sensible of the disadvantage of the paucity of our clergy, we do not wish to add to their number, by either of these descriptions of persons. On the contrary, we consider the discouraging of them as a meritorious act, in any members of our church who have opportunities to that effect.

Increased exertion for the building of churches, and to keep in descent order those heretofore erected, is another matter to be recommended. In a country so much advancing as ours in population, it is evident, that a very great proportion of the people must be without the benefit of social worship; unless there be a proportionate addition of houses, in which it is to be offered. We appeal to it as an incontrovertible fact, that in general, of the mass of society, in the portion of it who become lost to this great mean of whatever is estimable in every department of social life, there ensues manifest evidence of depravity in their conversation and in their manners. Here is a canker in the body, which cannot fail to spread; unless it be subdued by active efforts, for the

putting of the means of public worship within the power of all. In this debt to the public welfare, have not we a share? Have we not also a like debt, to the church of which we call ourselves members? Certain it is, that very many have left the membership of it, because they and their families could not enjoy the means of grace within its pale. It is not improbable, that from the same cause, many have been lost to the christian profession, in whatever shape. The keeping of churches in decent repair, is so manifest a dictate of propriety; that we should not have mentioned it, were not the fact known to us, that in some places, there is delinquency in this matter, to the dishonour of those to whom it is to be ascribed: since in the vicinity of such neglect, there is scarcely a passing stranger, who can forbear to remark severely on the indifference or the parsimony which are the causes of it.

While the subject now before us is contemplated as leading to expense, we wish to define the limits of it. There is reason to believe, that in some instances, there has been discouragement of the design of erecting a house of worship to Almighty God, because the agents in it could not compass the means of gratifying a taste for magnificence and expensive ornament. We do not think with those, who would interdict the fine arts from this department. On the contrary, we are of opinion, that where wealth abounds, and where it can be bestowed on this object, without interfering with any other more imperious; and while it carries with it the incidental benefit, of giving employment to industrious tradesmen and subsistence to their families; it may be not only innocently, but even laudably thus bestowed. But under the insufficiency for the erecting of splendid churches, we consider the affecting of them as evidence of too weak an influence of the principle, which should govern in accomplishing such objects; and we know that it has had a mischievous tendency, in the frustrating of some efforts and in the discouraging of others.

Associations, in those vicinities wherein the number and the ability of our people are competent to the sending of occasional aid to our more scattered and less wealthy population, we hold to be a judicious mean of building up our church; and not unreasonably claimed of any members of that mystical body, concerning which we are taught, that if one member suffer, all the members should suffer with it. The expedient recommended has been adopted in some states, and has already produced such fruits, as encourage us in pronouncing it to be an object eminently worthy of christian care and exertion.

Another article of our recommendation, is the distribution of bibles, of the books of common prayer, and of a few tracts on the principal articles of christian faith, as held by our church. The benefit of such a measure may be contemplated, as it respects places where no provision exists for divine worship, and others where this benefit is enjoyed. As to the former, without disparaging the divinely instituted ministry, we may be assured, that even where Providence has not bestowed this mean of grace, the gospel, derived immediately from the sacred records, will often be found "the power of God unto salvation." In the latter instance, there will always be a proportion of the people, whose indigent circumstances call for pecuniary aid in a variety of ways; and surely, among the means of their relief, no call can be more pressing, than that which invites to the reaching out to them of the bread of life.

While we are on this part of the subject, we avail ourselves of the opportunity of congratulating all the members of our church, on what we conceive to be eminently a cause of joy to the christian world in general—the wonderful efforts which have been made within these few years, being begun principally by members of the parent church, by a body known under the name of the British and Foreign Bible Society, imitated in various countries of the old world, and concurred in with alacrity and zeal throughout the extent of the American union—to disperse the Bible in regions wherein it has been hitherto unknown; and, in those wherein the religion of it is professed, to provide that none shall have reason to complain, of their being necessarily destitute of this instructor, this guide, and this source of the highest consolations. We should conceive of ourselves as wanting on this occasion to the high duties of our stations, were we to neglect to bear our testimony in favour of this energetic effort, for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect of those gracious promises of heaven, which will not have been accomplished, until “the knowledge of the Lord shall cover the earth as the waters cover the sea.”

When we recommended exertions for the more general diffusion of the Book of Common Prayer; it was not from the presumptuous sentiment of ranking any compositions of mere men, with what was indited under the immediate influence of the Holy Spirit. But it was on this double ground; first, that as the order of our service requiring the audible voices of the people in the act of worship, there is peculiar propriety in providing, that no portion of any congregation shall be necessarily debarred from bearing their share, in what we deem essential to “the worshipping in the beauty of holiness:” and principally, because, as John the Baptist taught his disciples how to pray; and as a greater than he gave similar instruction, in an admirable form left on record in the gospel; in like manner it is expedient, that the public wisdom of the church should furnish her members with a body of devotions, held to be agreeable to the direction of St. Paul, of “worshipping with the understanding;” and yet not inconsistent with that higher principle of his and our master, of “worshipping in spirit and in truth.” And although we do not doubt, that the religious discipline of the heart, in whatever language it may be clothed, rises an acceptable incense to the throne of a gracious and common father; yet, while we contend that public devotions should be such, as the most intelligent and cultivated understandings must approve of; we conceive that a body of public devotions, so framed, must have an influence on the retired exercises of individuals; so as to prevent their either sinking into indifference, or running into the excesses of enthusiasm.

In the mention of small tracts, there were understood those which give correct views of any of the doctrines, or any of the duties, applying to all descriptions of persons; and which it is especially desirable to accommodate to those in the less informed departments of society. We know, that similar attempts to what is now recommended, have had a powerful influence in propagating opinions, which we believe to be not agreeable to gospel verity: and this itself is a sufficient call to a counterbalance of the evil, in the proper use of an engine so liable to be misapplied. We have had ample proof of what may be accomplished in this very line, by the success therein of a society in the parent church, known for above a century, and late^r acting with a vast increase of en-

ergy, under the name of "The Society for the promoting of Christian Knowledge:" which venerable body we cannot take notice of on this occasion, without recommending the tracts published by them, as a store-house from which there may be drawn the religious armour, competent to the end within our view.

We have touched, although slightly, the various topics contemplated by us in the beginning of this address. It must have been visible of the mass of the remarks comprehended in it, that they apply alike to the clergy and to the lay members of this church. But we ought not to conclude without an especial call on the former, to be active in the patronizing and in the executing of designs, for the extending of the influence of religion; agreeably to the principles, on which alone there can be any acting to that effect, within the bounds of our communion. In a church existing in countries not under the peculiar circumstances of these United States, it must in general happen, that the objects of the concern of a clergyman are within the bounds of the parish of which he is the pastor. Our case is different; and will continue so, while there shall apply to so many members of our communion, that they are "scattered abroad, as sheep which have no shepherd." It would be a mistaken remedy of the evil, to seal up sources of instruction now open, in the uncertain search of opportunities of usefulness, where they are wanting. Yet it is possible, and this is what we recommend, for any minister, within the limits of his especial duties, and without injury to any of them, to favour and to promote designs, by a zeal which extends beyond his more immediate sphere. Even where the efforts of the several individuals may be small; yet, combined, they will probably have an effect which shall be extensively, deeply, and permanently felt.

The lay members of our communion we exhort, in reference to and for the accomplishment of the objects which have been laid before them, to aid the clergy in their measures; or to propose and pursue measures themselves, to the effect. We disclaim sectarian zeal, in every matter which we propose for the increase of our church. We profess to aim herein at the doing of our part, for the advancement of christianity; a work, of which no share can be undertaken by us, except on the ground of the doctrine, the worship, and the discipline, which we believe to be the most agreeable to the scriptures, and to the practice of the primitive ages of the church. Under the influence of this sentiment, we invite all descriptions of persons contemplated in the present address, to aid us in sustaining and extending a church, "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:" not forgetting, that in all endeavours to this effect, an essential expedient, and without which we are not likely to be favoured with the divine blessing, is the "adorning of the doctrine of our God and Saviour in all things."

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Philadelphia, May 23, 1814.

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